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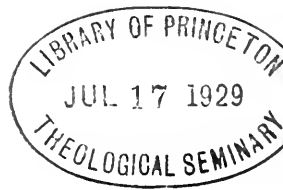
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HISTORY

OF

HURON PRESBYTERY,

SHOWING

THE WORKING OF THE PLAN OF UNION FROM ITS INCEPTION IN 1801
TILL AFTER THE REUNION IN 1870; ALSO THE SPIRIT OF THE PRES-
BYTERY REGARDING RELIGIOUS, GENERAL, AND NATIONAL
INTERESTS; WITH BIOGRAPHICAL NOTICE OF SOME
MINISTERS, AND SKETCHES OF THE CHURCHES.

COMPILED AND WRITTEN BY

REV. R. BRADEN MOORE, D.D.

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PREFATORIAL.

Somewhere about the year 1885, on motion of Rev. W. T. Hart, Rev. R. B. Moore was appointed historian of Huron Presbytery. The idea in this appointment was that a condensed history should be prepared from the records of the past years, the same reported to the Presbytery, and then preserved, while additional matter from year to year should be added thereto, this also to be reported at the regular meetings of the body. The writer, who was the person appointed to this office, entered upon the duties assigned him. In reviewing the older records he became greatly interested, and soon found himself penning much more than was originally intended. The matter, however, seemed to him to be worthy of preservation as history; and as, if he adhered to the original idea, he would have to pass by the doings of the body, the things that were its real life, and that intoned it all the way along with living interest, he concluded, out of his own pleasure, to give his work the wider range. He found it an agreeable thing to seek other helps besides the bare records, that he might know the ministers, the churches, and the real thought and life of the actors in the Presbytery. He gave his heart and mind to the matter, went back to the beginning, and entered into sympathy with those noble actors in their struggles, in their Presbyterial meetings, and in their efforts to resolve and to do the things that God would have them do. He has, in imagination, been with them as they planted the churches, as they watched over their early struggles to grow into strength and usefulness, and as they went forward earnestly in the discharge of duties both agreeable and unsavory. He has been interested in their discussions and resolutions upon important subjects; has been

charmed to see how generally they were right and wise in their decisions, and how they seem to have been under a never-failing Divine guidance. Especially has the subject of the "Plan of Union," that Plan that in the early years of this century united Congregationalism and Presbyterianism in so great and noble a work as the evangelization of the then Western wilds, but which was also the instrument which did so much toward dividing the Presbyterian Church in 1837,—especially has this "Plan of Union" been studied with interest. Its relation to the Western Reserve and to Huron Presbytery, as the churches in the Reserve and in the Presbytery were founded upon this "Plan," has been carefully noted. And we must here confess that while for years there was in this Presbytery the struggle—a struggle which no people outside of these bounds, or of others similar, could possibly clearly realize, ever in operation to be true, on the one hand, to the great ideal of Presbyterianism, and as true, on the other, to the Plan of Union, to which churches and ministers were under so great obligation, we have been held fast by a sense of glowing admiration as we have seen how the fathers and the holy men of this body have been all the while, in their heart of hearts, true as human beings could be to the actualities of their environments. They were bound to certain lines of Presbyterial conduct by the "Plan of Union." To their sense of duty *in the circumstances*, and to each and all of the churches included, they were "true as steel." Yet they loved the Presbytery and the General Assembly, and, with an intensified sadness and grief, lamented the great disruption of 1837. They were better Presbyterians than the General Assembly thought they were.

After "the excision," while in the New School body, they were still under the Plan of Union; and never was a body of men—a body changing all the while as to some of its constituent members—more true to the circumstances of the situation than was this Presbytery. Their hearts were true, as they viewed their relation, to the Missionary Boards on the one hand, and, on the other, to that article of agreement which originated

in the year 1801, and to which nearly all the churches in this body had some relation. The relation of the body and of most of the churches to several of the American Boards or societies continued through a large part of their history as New School organizations; and the Presbytery was beautifully true on down the years until, in the Providence of God, relief so surely came, and Presbytery and churches were left with a clear course before them, and nothing to hinder them from being in the fullest sense Presbyterian. The way was thus, while up to the very last the Presbytery remained true to its abiding sense of duty, prepared in this region for the blessed reunion of 1870; and since that time all things have moved forward in the regular Presbyterian groove.

Our interest in all this history has led us onward. We have taken our place with these men in their deliberations, and have in heart said "Amen!" when they have adopted some excellent resolutions and have spoken out on the great questions of the day. To us the deliberations have been those of wise and good men. We have admired and loved the men we have never seen face to face. We have lived in many a Presbyterial meeting with them as we have been reading or writing; and as we have been interested or have admired, we have written. This is our only apology for having written so much.

The history has grown upon our hands, and we have felt that it ought to be preserved to the churches and read by them, and that those of the present day and of the future ought to know what the holy men who have gone to glory endured, enjoyed, spoke, and did while here in the flesh and as members of Huron Presbytery. We have, therefore, ventured to send forth this book. We only hope that many who read it may be half so much benefited in the reading as we have been in the writing; for nothing brings richer revenues of pleasure to our heart than, as we look into the words and acts of men, to be able to feel that noble hearts and heavenly grace have been behind the words and the acts. And to the Presbytery this book is affectionately dedicated.

R. B. MOORE.

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HISTORY OF HURON PRESBYTERY.

CHAPTER I.

ANTECEDENT HISTORY.

The nineteenth century has been a period of peculiar interest. There have been great developments in the scientific and material world. The Church also has had its encouraging features, in the way of growth and advancement. Progress has been made toward evangelizing the world. This has been a missionary period; and Northern Ohio has been in living touch with the rest of the world in its varied interests, and perhaps especially so as regards those that are religious. This highly-favored region has both *felt the influence* of Christian institutions and has helped to *establish them* at home and abroad; and the history of its churches and people for the space covered by the last ninety-two years, is most worthy of our thoughtful attention.

At the beginning of this century there was but one church in Northern Ohio. There was in the Western Reserve a total population of only 1144. In the year 1800 there were two ministers just entered upon their sacred work; and during that year one church was organized. This was the Presbyterian Church of Youngstown, Mahoning County. Its first pastor was Rev. Wm. Wick, who had begun to preach at that place, occasionally, in the latter part of 1799. At this time, the whole of the Western Reserve formed but one county, called Trumbull, and Warren was the county seat. The other minister who began to preach on the Reserve in 1800, was

Rev. Joseph Badger, whose name will frequently appear in this history.

He was a Congregationalist, sent out by the Missionary Society of Connecticut. The Rev. Wm. Wick was a Presbyterian, belonging to the Presbytery of Ohio. He was born on Long Island, N. Y., June 29th, 1768. From a brief account of him, given in the "History of Washington Presbytery, Pennsylvania," by Rev. W. F. Hamilton, D.D., we learn that the family removed to Washington County, Pennsylvania, at an early day. He studied at Cammotsburg Academy; was one of the founders of Franklin Literary Society in that institution, in 1797; read theology under Dr. John McMillan; was licensed by the Presbytery of Ohio, August 28th, 1799, and was ordained by the same Presbytery, September 3d, 1800. He died at Hopewell, Pennsylvania, March 29th, 1815, in the 47th year of his age; and pursuant to his request was buried at Youngstown, Ohio. He had been married before he began to study for the ministry. Half of his time as a pastor was devoted to the church of Youngstown, the other half to Hopewell. Mr. Wick and Mr. Badger entered their fields not far from the same time.

Thus, in the year 1800, began Presbyterianism and Congregationalism to work for the Master, side by side, and to mould the character of the growing population of North-eastern Ohio. They not only worked side by side, but hand in hand. In beautiful harmony these two denominations continued, for years, to labor together on this interesting field, where the people were hungry for the Gospel, and where the population was rapidly increasing.

So remarkably united were they in the one grand object of missionary enterprise, to Christianize communities, homes, and individuals, that a proposition was made, on the part of the Missionary Society of Connecticut, to the Presbytery of Hartford, of the Synod of Pittsburg, to the effect that if the Presbytery would furnish ministers for the Reserve, the Connecticut Society would support them. Mr. Wick, a Presbyterian,

was himself, to some extent, it is said, supported by the Connecticut Society. This spirit of co-labor resulted, so early as 1801, in the adoption of what has been ever since known as the "*Plan of Union*" for the organization of churches in the Western Reserve, of which further notice will be taken hereafter.

Other ministers followed the two above named, year after year, until in 1810 there were eight on this field, with nineteen churches organized. In this decade the population of the Reserve had increased from 1144 in 1800, to 16,241 in 1810.

Presbyterians and Orthodox Congregationalists were, as a rule, the first Christians who occupied this region. Other denominations, however, soon began to come in. The Methodists especially, were not long in finding an opening, and they have borne a part in the "evangelization of the wilderness." Considering the first two denominations named, of the churches organized some were more strictly Presbyterian, and others more purely Congregational in polity. The form of government in each case was decided largely by the ecclesiastical preferences of the minister who organized the church and the prevailing sentiment of the majority of the people who composed it.

We have not been able to learn the number of members gathered into these churches during the early years of their history, but we are told of some very noteworthy revivals that occurred in this region and in Western Pennsylvania in the years 1802 and 1803. There were scenes, under the preaching of the Word, among the most remarkable of the kind on record. Sinners were overwhelmed with a sense of sin and of their lost condition, distressed because of their hardness of heart and their enmity to God. Christians would become overpowered by a sense of God's holiness and love. And both saints and sinners, under the mighty power of God's truth and grace, would fall prostrate and helpless, and in many instances would remain so for a considerable time.

Many were converted and added to the churches, and the

churches were quickened to a deep and earnest life. These scenes were known as "the *falling exercises*." To many persons they were hard to understand, and many looked upon them doubtfully. Yet, the prevailing belief of Christians was that God was at work in them, and that many souls were graciously saved. This we must believe from the facts that the preaching was the essential Gospel truth, at least in many noted instances, and there was much earnest prayer on the part of Christians—sometimes the whole night being thus occupied; and then the results were such as are characteristic of a genuine work of grace.

The Rev. Mr. Badger says of his own preaching at this time, and in connection with this remarkable work, that "he endeavored, in all his sermons, to hold up to the sinner's mind the doctrines of total depravity, repentance as a present duty, submission to God, faith in the Redeemer as the only possible way of salvation, with practical application." "All addresses to the passions were carefully avoided."

The same writer says that those who were so deeply exercised and prostrated, never lost their senses; their minds were unusually active, and they were in excellent condition to receive instruction; and they were uniformly instructed that there was no religion in merely falling down.

"Those who obtained hope spoke of the purity of the law, and of the nature and tendency of sin; and many seemed to be swallowed up in views of the justice and glory of the divine government, and the plan of salvation." And one who took great pains to answer the inquiry, Why do they fall? says: "It seems to be nothing more than the effect of the affection of the mind. In the case of the impenitent it was caused by the overwhelming conviction of their sins, and God's holiness and justice; and in the case of Christians, by some peculiarly clear and impressive views of the glory of God's character, or of some feature in the plan of salvation."

There can be little doubt that many were prepared in this work of grace, mysterious as it was in its external aspects, for

work in the Lord's great cause, and that thus were the foundations laid for blessed results which were manifest in after years.

During the first decade the greatest harmony seems to have prevailed in the work of the churches throughout the Reserve. Up to that time, and for years after, the two denominations were so near together in doctrine that but little difficulty was felt by members of the one in going into a church belonging to the other.

THE PLAN OF UNION.

The harmony of operation in church work upon this field was secured by the "Plan of Union," under which the two denominations were united. There was here a type of church government which was new to the world. It was not Congregationalism; it was not Presbyterianism; it was an effort at the combination of the two. It has been fitly called "Presbyterialized Congregationalism." It was a form of government developed by what appeared to be the exigency of the times and of the field. It seemed to be necessary. It was adopted under the impulse of the noblest Christian spirit, under the conviction of both Presbyterian and Congregationalist "that Christians agreeing in doctrine and spirit, and differing only upon points of church polity, when planting new churches in troublous times and in the Western forests, could not afford to cling too closely to their forms of government."

In those times, and in this region, the rivalry of sectarianism would have been unfortunate. Congregationalist settlers were coming from New England; Presbyterians were coming from Pennsylvania and Virginia. They were planting their homes side by side. By far the larger part of the ministers during this early period, especially from 1806 to 1812, were Presbyterian. But the larger part of the settlers were Congregationalists. Scarcely in any place would the numbers have warranted the organization of two churches, the one Congregationalist, and the other Presbyterian. The spirit that prompted concession on both sides was certainly admirable, and this was

then the spirit of the two denominations throughout the land. As we have already stated, as early as the year 1801, the General Assembly of the Presbyterian Church, and the Congregationalist General Association of Connecticut, adopted the famous Plan of Union for these Western Missionary fields. It was promulgated and sent forth anew in 1806, as follows:—

THE PLAN.

“With a view to prevent alienations, and to promote union and harmony in those new settlements which are composed of inhabitants from Presbyterian and Congregationalist bodies:”

1st. “It is strictly enjoined on all their Missionaries to the new settlements to endeavor, by all proper means, to promote mutual forbearance and accommodation between those inhabitants of the new settlements who hold the Presbyterian, and those who hold the Congregational form of Church government.”

2d. “If, in the new settlements, any church of the Congregational order shall settle a minister of the Presbyterian order, that church may, if they choose, still conduct their discipline according to Congregational principles, settling their difficulties among themselves, or by a council mutually agreed upon for that purpose.

“But if any difficulty shall exist between the minister and the church, or any member of it, it shall be referred to the Presbytery to which the minister shall belong, provided both parties agree to it; if not, to a council consisting of an equal number of Presbyterians and Congregationalists, agreed upon by both parties.”

3d. “If a Presbyterian Church shall settle a minister of Congregationalist principles, that church may still conduct their discipline according to Presbyterian principles, excepting that if a difficulty arise between him and his church, or any member of it, the case shall be tried by the Association to which the said Minister shall belong, provided both parties

agree to it; if not, by a council, one-half Congregational, and the other half Presbyterian, mutually agreed upon by both parties.”

4th. “If any congregation consists partly of those who hold the Congregational form of discipline, and partly of those who hold the Presbyterian form, we recommend to both parties that this be no obstruction to their uniting in one church, and settling a minister; and that in this case the church choose a standing committee from the communicants of said church, whose business it shall be to call to account every member of the church who shall conduct himself inconsistently with the laws of Christianity, and to give judgment on such conduct.

“And, if the person condemned by their judgment be a Presbyterian, he shall have leave to appeal to a Presbytery; if a Congregationalist, he shall have liberty to appeal to the body of male communicants of the church.

“In the former case the determination of the Presbytery shall be final, unless the church consent to a further appeal to the Synod, or to the General Assembly. And in the latter case, if the party condemned shall wish for a trial by mutual council, the case shall be referred to such council.

“And, provided the said standing committee of any church shall depute one of themselves to attend the Presbytery, he may have the same right to sit and act in the Presbytery as a ruling elder of the Presbyterian church.”

Such was the Plan of Union under which the churches and Presbyteries of Northeastern Ohio were originally organized. It contemplated Presbyteries to which Presbyterian ministers and churches might belong, and Associations to which Congregationalist ministers might belong.

There was, however, no such Congregational Association, and the Congregationalist ministers, as a rule, connected themselves with the Presbytery. Originally the Presbytery of Hartford, afterward changed to Beaver, covered the whole territory of the Western Reserve, without limit in the western direction. This Presbytery belonged to the Synod of Pittsburgh; and to

it most of the ministers and many of the churches, both Presbyterian and those of a mixed character, belonged.

“PECULIAR ECCLESIASTICISM.”

Such was what has been justly called the “peculiar ecclesiasticism” of the Western Reserve. There was charity in it, there was piety, and a truly catholic spirit. And yet it could hardly be hoped that the waters would continue to run smoothly, or that the time would never come when the Connecticut brethren would stop to “inquire whether the milk from their Congregational cows might not be being churned into Presbyterian butter,” and “vice versa.”

Resulting from this Plan of Union there were peculiar forms of constitution for new presbyteries, and of Confession of Faith and Covenant for admission of members to churches. From these, and from Presbyterian By-laws, and from the Plan of Union itself occasional questions of difficulty would be raised, especially by new ministers coming from other regions where a different state of things existed. The difficulty of maintaining in perpetuity such an ecclesiasticism became more and more manifest, until there came the unfortunate excision of 1837, and the final discontinuance of the Plan of Union by the happy reunion of the two branches of the Presbyterian Church in 1869.

DIFFICULTY FIRST FELT.

The danger began to be felt, about the year 1812-13, in the agitation of the question of an ecclesiastical organization for the Reserve. Congregationalists longed for an Association on strictly Congregational principles. The Church vessel was not far from threatening shoals or breakers. Fortunately, however, the ministers felt themselves bound by the Plan of Union, and dreaded the result of forming such an Association. “The anxious inquiry, What shall be done?” was propounded again and again, among ministers and churches, at home, and

in the Presbytery, the Synod, the General Assembly, and among the Congregational churches of New England.

The result was that the ministers and churches finally concluded to propose the organization of a Presbytery in accordance with the principles of the Plan of Union.

In this proposition it was contemplated that the ministers should be subject to the rules and discipline of the Presbyterian Church without exception, but that the churches should enjoy the immunities guaranteed them by the Plan of Union. Thus, in a truly Christian spirit, the possible dangers were, for the time, happily tided over; again the waters ran smoothly.

GRAND RIVER PRESBYTERY.

In accordance with this proposition, and a request from the Presbytery of Hartford, the Synod of Pittsburgh, in October, 1814, directed that the Presbytery of Hartford be divided and a new presbytery formed from it, to be known as the Presbytery of Grand River, and to include the whole of the Western Reserve, except six townships in the southeast corner, and with undefined limits on the west.

The Presbytery of Grand River was accordingly organized on November 8, 1814. This was the beginning of a new career for the churches of Northern Ohio. In the main, it was a prosperous and happy career.

PRESBYTERY OF PORTAGE.

On the 7th of October, 1818, the Synod of Pittsburgh again drew the dividing line. The Grand River Presbytery was divided, and from it was constituted the Presbytery of Portage. In it was included all that part of Grand River Presbytery lying west of the east line of Portage and Cuyahoga Counties. This Presbytery was organized at Hudson, December 8, 1818. The membership was small. The Presbytery of Grand River, from which it was formed, had reported to the General

Assembly, in May previous, but 12 ministers, 25 congregations, and 652 communicants. From this number the Presbytery of Portage was taken. But the growth must have been encouraging in the years immediately following, as in 1825 the Grand River Presbytery reported 15 ministers, 36 congregations, and 1337 communicants.

HURON PRESBYTERY.

The next division of the territory made was in the organization of the Presbytery of Huron, which was formed from the Presbytery of Portage. And here, having given this account of the earlier workings of the two denominations, we enter more directly upon the history of Huron Presbytery. The churches of this Presbytery, and the Presbytery itself, were the outgrowth of what we have attempted briefly to describe. The churches and the Presbytery were organized upon the basis of the Plan of Union; and the whole history of these intervening years has been more or less characterized thereby.

EARLY PREACHING IN HURON COUNTY.

Quite early in the century the extreme western part of the Reserve began to fill up with an intelligent population. Large numbers of them came from Connecticut. The region of country now embraced in the counties of Huron and Erie, and containing 500,000 acres of land, was granted by the State of Connecticut to those of her citizens, and they were many, who had suffered losses at home during the Revolutionary War. During this war, and more especially in the years 1777 and 1779, the British soldiers made raids into Connecticut and burned a number of her towns and villages. To compensate those who thus suffered these 500,000 acres of land were donated; and for this reason this tract of country was called "*the fire lands.*"

It is a beautiful land, rich in soil, and greatly attractive to

the husbandman. Doubtless, in consequence of these facts—land granted, and of the best quality—settlers, as early as the year 1808, began rapidly to come in to make their home in these western wilds.

At this time the survey of “the fire lands” had been completed, and the Indian title thereto had been amicably settled and extinguished. All difficulties in the way of possession having been removed, one township after another, beginning with the year 1808, was soon occupied by settlers, and the foundations were being laid for the towns, villages, and institutions.

Huron County, embracing the whole “fire land” territory, was created by act of the Legislature, February 7, 1809. It was not, however, to be immediately organized. In 1811 the Legislature passed an act for its organization, but owing to the War of 1812 the county was not really organized until 1815. By this time most of the townships were already settled. By the year 1817 all of them were settled except two.

All of the settlers were not from Connecticut; a number were from other States. Yet as so many of them were from Connecticut and her adjoining States, it was but natural that the sympathies of the Missionary Society of Connecticut should follow them. And very soon the ministers of the Gospel are on this ground, ready to comfort and encourage, and to lay their foundations for religious training and culture.

We find that, encouraged and sustained by the Eastern Society for Missions, the Presbyteries of Grand River and Portage were sending out to this new and hopeful region their good men to preach the Gospel, and families who had been accustomed to it at the Eastern home were giving the message a glad welcome. These presbyteries were missionary presbyteries. Their ministers only waited till there was a small nucleus of people to receive them and to be gathered into organizations, when they came.

The facts collected show that Rev. Joseph Badger preached in the county as early as 1810, and that by the year 1817

there were upon this territory at least four ministers—Rev. John Seward, Rev. Joseph Treat, Rev. Alvan Coe, and Rev. William Williams. The Rev. Lot B. Sullivan and the Rev. A. H. Betts follow within a year. Before the organization of Huron Presbytery, in 1823, there had been at least eleven churches organized by these men within the limits of Huron County.

The fact that the members of these churches were so generally from New England gave them all more or less of a Congregationalist character. But few of them are connected with the Presbytery now. Yet the County of Huron, though not originally, nor now, embracing the whole of the Presbytery, has always been a very important part of its territory. The name of the county became the name of the Presbytery, and the original County of Huron is the only one of the four counties that originally constituted the presbyterial territory that now belongs to it.

CHAPTER II.

HURON PRESBYTERY FROM 1823 TO 1830.

The Presbytery of Huron was organized on the 18th of November, 1823, at Brownhelm, in Lorain County, Ohio. It was formed from the Presbytery of Portage, in accordance with an act of the Synod of Pittsburgh.

On the 8th of October, 1823, said Synod resolved: "That the petition of the Presbytery of Portage, praying for a division, be granted, and that the following ministers, viz.: Simeon Woodruff, Alvan Coe, Israel Shailer, Lot B. Sullivan, and Alfred H. Betts, with the congregations in the Counties of Cuyahoga, Medina, Lorain, and Huron, be erected into a new presbytery, to be called by the name of the *Presbytery of Huron*, to meet at Brownhelm on the third Tuesday of November, to be opened with a sermon by the Rev. Simeon Woodruff, who is to preside until a moderator be chosen, or by the next senior member in case of his absence."

Accordingly, at the time named, and the place, the Presbytery was organized.

Only three of the five ministers named were present, namely—Israel Shailer, Lot B. Sullivan, and Alfred H. Betts.

The churches in Brownhelm, Florence, Eldridge, Cleveland, Euclid, Strongville, Wakeman, Fitchville, Clarksfield, Troy, Milan, and Brecksville were represented by delegates, Deacons S. James, John Beardsly, N. Chapman, E. Taylor, I. D. Crocker, G. Whitney, B. S. Hendrick, R. Palmer, S. Husted, S. B. Fitch, L. Scott, and J. Wait.

It will be seen that only a part of the churches were represented. Only six of the eleven already organized in Huron County had a commissioner present; and it is probable that a similar fact existed regarding the other counties.

The Rev. Simeon Woodruff being absent, Rev. Israel Shailer, the next Senior member, acted as moderator, and, presumably, preached the sermon.

Ministers Lot B. Sullivan and Israel Shailer, and also Rev. Caleb Pitkin—who, being present from the Presbytery of Portage, had been invited to sit as a corresponding member—and delegates James and Taylor, were appointed a Committee on Bills and Overtures. The special duty of this Committee was to prepare and present a Constitution, with rules and form of Covenant, for the Presbytery and churches.

On the following day, after Presbytery had opened at 9 o'clock A. M., this Committee made its report. After “expressing their approbation in general of the Confession of Faith and discipline of the General Assembly of the Presbyterian Church,” they proceed to say: “That yet, owing to their peculiar situation, they deem it advisable that the Presbytery adopt a Constitution.”

They then present a Constitution, consisting of twenty-three articles, to which were added eighteen articles for the regulation of the Presbytery while in session, and a Confession of Faith, and Covenant, and articles of practice for the churches under their care. The report, with all these articles, was adopted, and became the law for the Presbytery and the churches.

THE CONSTITUTION.

The first article provides for the two regular meetings of the body in each year, and the second designates the offices that shall be filled in the Presbytery and the Standing Committee, while the third provides for special meetings that may be called. The document then proceeds to say that “the licensing of candidates, the ordination and installation of ministers *over*, and dismissing them *from*, the churches shall be by the Presbytery.” To protect the churches during the recesses of the body, and at the same time neither to hinder them from securing suitable ministerial services nor to put incoming ministers to

unreasonable trouble, the Standing Committee was appointed. This Committee was to consist of not less than two nor more than six ministers. Their duty was to examine the credentials of ministers and licentiates who might desire to labor in any of the churches, and, upon being satisfied respecting their qualifications to preach the gospel, they were to recommend them to the churches. Their recommendation, however, was only designed to extend to the next stated meeting of Presbytery.

Licentiates under the care of the Presbytery were declared to be amenable to it for their preaching and their moral conduct. And when one of them desired to itinerate without its bounds, he was required to apply to the body for permission, or, in the recess, to the Standing Committee. The permission was to specify the time of absence, and if given by the Committee was to be signed by two of them, who were to report the fact to the Stated Clerk. Also, when a licentiate, bearing such permission, should desire to itinerate within the limits of any other presbytery or association, he was directed to exhibit his credentials to the proper authorities in such presbytery or association, that he might in proper manner be commended to the churches. And when the removal was intended to be permanent it was to be by a letter of dismissal from the one body to the other.

Article X declares: "That when any minister proposes to join this Presbytery it shall be the duty of the Presbytery to satisfy themselves respecting his religious sentiments and conduct, and admit or reject as they shall deem expedient. The Presbytery shall also satisfy themselves respecting the religious sentiments and Christian practice of any church before admitting it into this body."

The eleventh article requires ministers, in organizing churches, to instruct them respecting the rules of the Presbytery and the importance of churches being connected with some ecclesiastical body. And it was declared that churches

formed by the ministers of the Presbytery, and within its limits, were to be considered as under its care.

It was, however, provided that individual ministers and churches belonging to the Presbytery might adopt either the Congregational or the Presbyterian form of government and discipline. When churches which adopted the Congregational form had decided a case of discipline, and either party was aggrieved, appeal might be made to the Presbytery. Yet the authority of the Presbytery only extended to the churches, and not to the individual members. The appeal could not be carried to the General Assembly or to the Synod.

The Presbytery was declared to be the "standing council of the churches under its care, to whom all cases of difficulty, in which counsel is desired, shall be referred, unless permission be obtained from the Presbytery to call a select council." In all cases of trial the evidence on both sides was to be fairly taken and recorded by the judicatory, and then, in cases of appeal, this evidence was to be presented to the superior judicatory as the ground of decision.

The aim of the Presbytery in its Constitution was to maintain a becoming authority over its ministers and churches. It was the predominant idea in the body that the churches had the oversight of their members, and therefore both minister and people might be Congregationalist. But so far as the body at large was concerned, the Presbytery had the oversight of both churches and ministers.

It was therefore declared that no church belonging to the body should give a call for settlement to any minister until he had been approved by the Presbytery or by two of the Standing Committee; and that no candidate for the ministry could be ordained by the Presbytery until he had put himself under its care, nor could a minister be installed till he had joined the body.

Every church belonging to the Presbytery was expected to be represented in its meetings by one delegate, and their church records were required to be presented to the Presbytery

each year for examination. A yearly report was also expected from all regarding revivals, family prayer, the religious instruction of children, the observance of the Sabbath, and attendance on public worship.

Article XVIII makes the interesting provision that at each stated meeting any religious question of importance, upon which any member may want light, shall be considered. A preacher and a substitute were to be appointed to deliver a discourse at the next meeting, and one or more theological questions, or passages of Scripture, were at each stated meeting to be adopted for discussion at the next. This article was nullified in 1830, but out of it originated the "*Ministers' Meeting*," which was organized in 1837.

After the usual provision for devotional exercises in connection with the Presbyterian meetings, the last two articles of this Constitution require that "these regulations shall be read to the Presbytery annually," and that all additions thereto and alterations shall be proposed at a stated meeting at least four months before made, and that they shall not be adopted without the concurrence of two-thirds of the members present; but the twelfth article, allowing individual ministers and churches to adopt either the Congregational or the Presbyterian form of government and discipline, "*should never be affected by any additions or alterations which these regulations may receive.*"

After the adoption of these clear and comprehensive articles of the Constitution, the Presbytery proceeded next to adopt the eighteen articles of parliamentary rules and requirements to be observed by the officers and members while in session. It is not deemed important that these articles should be here recorded. Much more important, and essential to a true history of the Presbytery, is the *Confession of Faith and Covenant* which were to be used by the churches in the reception of new members, and the *Articles of Practice* which were to be observed by churches and members in their general life. These should be given just as they were adopted by the Presbytery and as they were to be addressed to the candidate for church membership.

CONFESSION OF FAITH.

Article I.—"You believe that there is one God, the Creator, Preserver, and Governor of all things,—that He is self-existent, independent, unchangeable, infinite in mercy, wisdom, power, holiness, justice, goodness, and truth?"

Article II.—"You believe that the Scriptures of the Old and New Testaments were given by inspiration of God,—that they contain a complete and harmonious system of divine truth, and are the only perfect rule of religious faith and practice?"

Article III.—"You believe that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost,—that these three are in essence One, and in all divine perfections equal?"

Article IV.—"You believe that God governs all things according to His eternal, and infinitely wise, purpose, so as to render them conducive to His own glory and the greatest good of the universe, and in perfect consistency with His hatred of sin, the liberty of man, and the importance of the use of means?"

Article V.—"You believe that God at first created man in His own moral image, consisting in righteousness and true holiness,—that he fell from that holy and happy estate by sinning against God; and that since the fall of Adam all mankind come into the world with a disposition entirely sinful?"

Article VI.—"You believe that, with reference to the fall of man, God did from eternity appoint the Lord Jesus Christ, His only and well-beloved Son, Mediator, who assumed our nature and made atonement for sin,—that God can now consistently exercise mercy toward sinners, and that He will pardon all those who repent and believe the Gospel?"

Article VII.—"You believe that as all men, in their natural state, reject Christ, God did, from eternity, choose some of the human race to salvation, through sanctification of the Spirit and belief of the truth; and that all those whom He has thus chosen He will renew and sanctify in this life, and keep them

by His power through faith unto salvation; and that all those whom He has not thus elected are left to pursue their own chosen way, and suffer the punishment of their sins?"

Article VIII.—"You believe that Christians are justified freely by grace through faith, and that, although they are thus freely justified, still, the law of God, as a rule of duty, remains in full force, and that all men are under obligations perfectly to obey it?"

Article IX.—"You believe that personal holiness is the certain effect of the renewing operations of the Holy Spirit, and affords to believers the only Scriptural evidence of their justification and title to the heavenly inheritance?"

Article X.—"You believe that men are free and voluntary in all their conduct, that the requirements of God are perfectly reasonable, and that sinners are inexcusable for impenitence and unbelief?"

Article XI.—"You believe that the visible Church of Christ consists of visible saints, who publicly profess their faith in Him, and that baptized children so belong to the Church as to be under its care and instruction?"

Article XII.—"You believe in the divine appointment of the Christian Sabbath and of the sacraments of the New Testament, Baptism and the Lord's Supper, which all are under obligation, in the exercise of faith, to observe; and that it is the duty of parents to dedicate their children to God in baptism, and train them up in the nurture and admonition of the Lord?"

Article XIII.—"You believe that the soul is immortal, and that at the last day Christ will raise the dead and judge the world in righteousness; that all who die impenitent will go away into endless punishment, and the righteous be received in heaven to enjoy eternal felicity?"

These questions being asked by the minister and being answered in the affirmative by the candidate, then followed—

THE COVENANT.

“ You, viewing yourselves subjects of special divine grace, do now, in the presence of God, angels, and men, renounce the service of sin and choose the Lord Jehovah to be your God and eternal portion, the Lord Jesus Christ to be your only Saviour, and the Holy Ghost to be your Sanctifier and Comforter? You promise to take God’s holy Word for your directory, and by divine grace to comply with all its injunctions? You solemnly engage duly to observe all the ordinances of the gospel? You promise to encourage family prayer and instruction; the seasonable dedication of children to God in baptism and to govern and restrain from vicious practices and company all who may be under your care? You promise to maintain daily secret prayer, stately to attend on the Lord’s Supper, and to remember the Sabbath Day to keep it holy? You promise to refrain from unnecessarily associating with the vicious and from vain conversation; and, finally, to watch over the members of the Church, and, if necessary, to reprove them with Christian meekness and brotherly love; to submit to the watch and discipline of this Church, endeavoring in all things to promote its prosperity and to walk worthy of the vocation wherewith you are called? ”

“ Relying on divine grace, thus you covenant with God and this Church? ”

The candidate for membership having assented to this solemn covenant, the members of the Church were expected to indicate their reception of such candidate in the following manner:—

“ We, then, the members of this Church, do cordially receive you into our communion and fellowship. We welcome you as members of the body of Christ, and as fellow-travelers to His rest. We promise, by the grace of God, to watch over you with meekness and love, and, by counsel and prayer, to help you forward in the way to heaven. And we pray God that we may live together as brethren, glorify Him on earth, and finally

join the Church triumphant in heaven, there to unite in the praise of God and the Lamb."

The church was to be led in this, their part of the covenant, by the minister; and upon its conclusion the candidates covenanting were recognized as received into full communion. In view of such solemn and significant covenant we can well imagine that many a sacred scene has been witnessed in the churches of this Presbytery.

The profession of faith in Jesus was a thing not lightly to be made. The entrance to the Church was to be kept sacred; and when the truly regenerate were ready to take this covenant, after making thoughtfully the preceding confession of their faith in the great fundamental and essential truths of God's Word; and when such regenerate ones, and the church, as led solemnly by the faithful minister, would enter into such a covenant, there must often have been the realized presence of the living God; and angels must have hovered near, while all hearts were moved to a rich sense of the glory of Christ and the power of saving grace.

ARTICLES OF PRACTICE.

These articles were designed as a sort of Constitution for the individual churches, defining the ruling powers in the church and their duties, the steps to be taken in the reception of members, and the treatment of Christians who were members of other churches, and the general duties of those who were members of the local church in the daily Christian life.

These articles are as follows:—

Article I.—"This church shall have a Standing Committee, chosen from among their number, consisting of not less than two and not more than seven, whose duty it shall be to take cognizance of public offenses, and to manage the prudential concerns of the church."

Article II.—"All persons applying for admission into this church, except by letter from sister churches, shall be examined

in the presence of the church, and if they give satisfactory evidence of Christian character, they shall, *in ordinary cases*, be publicly propounded at least two weeks before their reception."

This article originally, and until 1830, required the same process whether the applicant came by letter or otherwise, and it must have been so that both this and the preceding article were designed especially for churches adopting the Congregational form of government. A Presbyterian church would have its bench of *elders*, before whom offenses would be tried, and by whom candidates for membership would be examined.

Article III.—"This church deem it inconsistent with duty to admit members of distant churches residing in this vicinity to occasional communion, *in ordinary cases*, for a longer period than one year."

This article was designed to meet the unreasonableness of those church members who might come into a community and neglect or refuse to unite with the church for years, or perpetually, and who yet might desire to participate in an occasional communion.

Article IV.—"This church consider it the duty of male heads of families, and, when circumstances do not render it improper, for females, daily to read the Scriptures and pray in their families. They also recommend to heads of families that singing praises to God, when it can be performed with propriety, be considered a part of family worship."

Article V.—"This church consider it an important duty of heads of families to instruct and govern their children, and all under their care, agreeably to the Word of God, endeavoring to restrain them from evil practices and from vicious company, and directing them, by parental authority, to attend, whenever circumstances will permit, catechetical lectures appointed by the pastor of the church."

Article VI.—"This church consider it their duty to pay special attention to their baptized children, and agree that parents and others, who are members of this church, having the more immediate care of such children, shall be accountable

to the church for their religious instruction and government so long as they continue members of their families, and for any evident neglect of these duties shall be liable to discipline, as for any offense whatever."

Article VII.—"This church consider the collecting of hay or grain on the Sabbath, attending to any part of the business of making sugar, the visiting of friends, except in cases of sickness, and the prosecution of journeys on that day, without special necessity, a violation of Christian duty."

The evil against which this last article was directed will very readily suggest itself to a thoughtful mind. We have but to think of the new country, the harvest or the sugar-making season, and the desire for social life and conversation, and we see an immense temptation against which these Church Fathers would guard the churches.

DESIGN, CHARACTER, AND EFFECT.

It is evident, as Dr. Alfred Newton has said, that this Constitution, with all these articles of rule and doctrine, covenant and duty, "was not designed to conflict with the Confession of Faith" of the General Assembly, "but was rather a supplement to that article." It resulted from the Plan of Union, and the desire to keep the churches with differing denominational tendencies in harmony. It gave liberty to individual ministers and churches, while belonging to the Presbytery and subject to its control, to choose their own mode of government and discipline. It was in harmony with the action of the General Assembly and the General Association.

The Synod of Pittsburgh, when in session, reviewed the whole, and at the time raised no objection.

And, on the whole, there was nothing in these articles that could be regarded as denominationally objectionable except what was clearly implied in the "Plan of Union" itself.

Besides, these brethren showed themselves, in the adoption

of their Constitution, Covenant, and Confession, to be extremely particular to guard against any error in doctrine or practice, either in the Presbytery or in the churches.

Ministers could not be made without thorough examination upon both doctrine and conduct. And they could neither come nor go without proper credentials. They must become subject to the Presbytery before they could receive a call to one of the pastorates, and the churches must acknowledge the Presbytery before they could be regarded as under its care. So far, if no farther, there was pretty good Presbyterianism. In the churches themselves there was such liberty that there might be either good Presbyterianism, or just as good Congregationalism. So far as the doctrines expressed in the Confession of Faith were concerned, they were unquestionably sound, and most richly and beautifully orthodox.

On the existence and nature of God, the Trinity, the creation and the Divine government, the fall and depravity of man, the Divinity and mediatorship of Christ, the election of grace, justification by faith, the atonement and the permanency of Christian character, the freedom of the will and the work of the Holy Ghost, the Church and the Sacraments, and on the Sabbath and the final judgment, this Confession of Faith which the Huron Presbytery placed in the hands of these churches, whether Congregational or Presbyterian, was so clear and so orthodox that the Westminster Confession could not find much occasion for casting stones.

And when we read the Covenant which the new communicant was expected to make, along with the confession of his faith in Jesus, how strong, how beautiful and solemn it is! And then when we see how clearly the relation of baptized children to the church is presented, and the duty of the parents to their households, and the duty of the church to both parents and children, we are apt to exclaim, as under a sacred influence, "Would that we had a little more of this doctrine and covenant and practice now!"

And yet it could hardly be expected to be otherwise than

that ministers and people, coming from regions where there existed no such condition of things and no such Constitution, other than the Confession of Faith and the Book of Discipline of the General Assembly, would raise the question; "How far has the recognized Constitution of the General Assembly authority in this Presbytery and in these churches?" Some allowance ought to be made for early training and for human nature.

OTHER BUSINESS.

In addition to adopting this Constitution and Covenant, which was the main work of the first meeting of the Presbytery, the body received the certificate of the Rev. Stephen J. Bradstreet, from the Presbytery of Londonderry, desiring to become a member. Upon the testimonial of his good standing as a minister, the Presbytery proceeded to examine him upon his religious experience and sentiments and his knowledge of theology, and being satisfied they welcomed him as a member.

The Rev. Lot B. Sullivan was then chosen the first stated clerk of the Presbytery.

Finally, Rev. Stephen J. Bradstreet, just received, and Rev. Alfred Betts were appointed to write for the next meeting upon the question, "What does the Holy Ghost do for those who are converted that He does not do for those who are not converted?"

The Rev. Messrs. Shailer and Sullivan were appointed to write for the same meeting on the question, "What is meant by the word 'creation' in Rom. viii, 19-23?"

Also, the Revs. Woodruff and Betts were appointed to write on the question, "Is it consistent with the principles of religion for professors to engage in lawsuits with one another?"

These appointments were made in accordance with the eighteenth article of the Constitution, which requires that one or more theological questions or passages of Scripture should be appointed for discussion at each stated meeting.

The Presbytery of Huron thus began, at its first meeting, an interesting custom which has characterized it through the greater part of its history—the regular discussion of important questions—a custom interesting and valuable to ministers, and surely beneficial to the churches, though not present at the discussions. Thus ended the first meeting of the newly organized Presbytery. The foundations had been laid, and laid mainly on the rock of God's truth.

MEETINGS OF 1824.

At the meeting of November 18, 19, 1823, the Presbytery was fairly organized. The next stated meeting was held at Dover, in Cuyahoga County, February 17, 1824.

At this meeting Mr. John McCrea, a licentiate from the Presbytery of Grand River, was received, ordained to the ministry, and installed pastor over the church of Dover.

Rev. Lot B. Sullivan was released from the pastorate of the Union Presbyterian Society in Lyme and vicinity, for want of support.

After hearing the reports from the churches, such a sense of the low state of religion in the Presbytery prevailed that the 29th of April following was recommended to the churches to be observed as a day of fasting, humiliation, and prayer. And at the following meeting, August 17th, the question was raised, "May not valuable improvement be made in the mode of preaching in this part of the country, and if so, what improvement?" The ministers Woodruff and Sullivan were appointed to write upon it.

In addition to this, at the same meeting, after having discussed the questions, "Is it justifiable, under any circumstances, for a member of a church to permit balls to be attended in his house?" and, "Why do those who appear to be Christians come to such different conclusions in their researches of the Scriptures?" two of the brethren were appointed to write on the question: "Is there a difference between redemption and atonement? If so, in what does it consist?"

WESTERN RESERVE COLLEGE.

At the meeting of February 17th an interest was developed in the effort, which had its beginning about the year 1822, to establish a collegiate institution on the Western Reserve. The Presbyteries of Portage and Grand River had already had the matter before them, and had been preparing the way for such an institution. Indeed, the foreshadowing of the coming event may be seen so far back as April 16, 1803, when the Legislature of Ohio passed an act "incorporating the Trustees of the *Erie Literary Society*." From that time onward, one step after another had been taken in the matter of higher education, until the question of locating and founding a college came fairly before the Presbyteries.

The two Presbyteries above named had already on hand something of an "Educational Fund," and the Presbytery of Huron, at their meeting in February, 1824, received from Rev. Mr. Fenn, clerk of the Board of Managers of this Fund, a communication requesting the appointment of two ministers and two laymen to meet with the said Board, in Aurora, on the first Wednesday of June, to confer with the commissioners from the other two Presbyteries with reference to the best course to be pursued by the Managers of "the Fund."

In compliance with this request, Messrs. Woodruff and Bradstreet, ministers, and Harmon Kingsburry and Elisha Taylor, laymen, were appointed on this commission.

They reported at the stated meeting, August 17, 1824. Their report was a recommendation from the Convention held in Aurora, to attempt to establish a collegiate institution, and a request that the Presbytery choose two ministers and two laymen for trustees, and also two ministers and two laymen to assist commissioners from the other two Presbyteries in locating the institution. In accordance with this report and request, the Presbytery elected for trustees Messrs. Woodruff and Bradstreet, ministers, and Henry Brown and Harmon Kingsburry, laymen. For commissioners of location they elected Revs.

A. H. Betts and Lot B. Sullivan, with laymen Samuel Coles and David Gibbs.

The institution was located at Hudson, Portage County, and was chartered in 1826 under the name of "*Western Reserve College.*"

Most of the Trustees were members of the three Presbyteries then in existence. "It had their hearty co-operation, depended on them mainly for pecuniary assistance, while it aimed to provide the means of a thorough education for young men, particularly those who sought the ministry."

"Yet the College had no organic connection with Presbytery, or Association, or any other ecclesiastical body; but stood independent and alone."

Huron Presbytery has always felt a deep interest in this Institution. At various times it has contributed, through its churches, to its financial support. In 1849, under special effort, and through the agency of Rev. Alfred Newton, there was contributed about \$9000.

1825.

On the 12th of January, 1825, a special meeting of Presbytery was held at Strongville to install Rev. Simeon Woodruff, who had been called to the pastorate of that church.

From this year Presbytery began to grow, not only in the increase of ministers, but also of churches.

During the first meeting of the body Rev. Stephen Bradstreet had been added to the roll, and at the first meeting in 1824 Mr. John McCrea had been received as a licentiate, and his name was added to the roll by his ordination to the ministry.

Now, in 1825, the church of New Haven, which had been organized April 16, 1824, requested to be taken under care of the Presbytery.

It seems, however, that the Confession of Faith and Covenant of this church needed some doctoring before it would conform to the Articles of Organization of the Presbytery, and a committee of six brethren were appointed to visit the church and

endeavor to convince the people of the expediency of making some change.

There was no full report of this committee, so far as indicated by the records, until the 20th of February, 1827, at which time the church was received, thus showing that the Committee had been successful.

A church was also, during this year, organized at Elyria. Its articles of Confession of Faith and Covenant were found in order, and the church was received under Presbyterian care. It is not to be understood that the Presbytery absolutely required the Constitution of the churches to be literally after the pattern given by the Presbytery. They must, however, so far conform as *not to conflict* in doctrine or in practice with the articles adopted by Presbytery.

This new church of Elyria had extended a call to the Rev. Daniel Lathrop, of the Presbytery of Hartford, to become its first pastor. Mr. Lathrop, after his examination in theology, literature, and experimental religion, was received into Huron Presbytery, and then installed according to the call.

It was in this year, at its meeting, February 15th, that the Rev. Enoch Conger was, after due examination, received from the Presbytery of Susquehanna. For many years did he remain to labor among the churches, in seed time and harvest, until his name became among many of them a household word.

Several licentiates were granted recommendations to vacant churches with the hope of eventual permanent settlements.

SYNOD OF WESTERN RESERVE.

Another epoch in the history of the Presbytery was marked during this year. In accordance with the united request of the three Presbyteries of Grand River, Portage, and Huron, the General Assembly, in May, 1825, resolved "that these three Presbyteries be detached from the Synod of Pittsburgh and constituted a new Synod, to be designated by the name of "*The Synod of Western Reserve*;" that they hold their first meet-

ing at Hudson, on the fourth Tuesday of September, at 11 o'clock A. M.; and that the Rev. Joseph Badger preach the synodical sermon and act as moderator till another be chosen; or in case of failure, then the oldest minister present shall officiate in his place." The Rev. Joseph Badger, it will be remembered, was the second minister who began to preach on the Western Reserve, Rev. William Wick being the first.

Agreeably to the appointment of the General Assembly, on the 25th of September, 1825, the Synod of Western Reserve met in the Presbyterian church in Hudson, and was opened by Rev. Mr. Badger with a sermon on 2 Cor. iv, 5: "We preach not ourselves, but Christ Jesus the Lord."

The new Synod was organized, and Huron Presbytery entered into new relations. Its associations in other respects were still the same, but now it was no longer a part of the staid old Synod of Pittsburgh. These Presbyteries and churches that were under the Plan of Union were now somewhat more than before severed from those that were established upon the Confession of Faith of the Assembly pure and simple.

At this time, according to Rev. William S. Kennedy, the Presbytery of Huron numbered 9 ministers, 29 congregations, and 605 communicants. According to the Presbyterian Records there were not more than 19 churches. The 29 probably means, as the words may indicate, simply *congregations*, or places of preaching.

The members of Presbytery felt that some change was necessary in their missionary operations, as some of the churches were much of the time without preaching. They desired that each church should have the means of grace stately, from the same minister, at least from one-fourth to one-half of the time, where the people were able and disposed to pay accordingly. They requested the Synod to take the matter into consideration, and, if according to their mind, to bring it before the Missionary Society of Connecticut. And further, to meet the end in view, the Presbytery resolved to classify the weaker churches, combining them in such a way as that several of them together

might support a minister. This arrangement was also deemed necessary in regard to sending delegates to the annual meetings of Synod.

1826.

On the 22d of February, 1826, Mr. Stephen Peet, a licentiate of the Hartford Association, who had been commended to preach to vacant churches, received, through Presbytery, a call to become pastor of the Euclid Congregation. After all the examinations and trial exercises in his case were satisfactorily passed, he was made a member of Presbytery by ordination, and then installed pastor of said church.

At the same time, Mr. John Beach, a licentiate of the Presbytery of Otsego, was, by letter, taken under the care of this body. It was found that the Church of Peru had made some alterations in their articles of Organization and Covenant, since being received under care of the Presbytery. A Presbyterian letter was addressed to the said church, calling attention to this fact, disapproving of several articles in the change, and expressing the hope that the importance of making due correction would be seen upon consideration, and attended to with meekness and affection. No further trouble or action on the part of the Presbytery appears in the matter. But it seems that there were Presbyterian churches and ministers within the bounds of the body, not connected with it. This was a serious matter, the reasons for which are not given.

A committee, consisting of Rev. E. Conger, with Elders Smith and Clark, was appointed to consider what means ought to be taken with regard to such ministers and churches. On the recommendation of this committee, the Presbytery resolved, "that it was expedient to invite such ministers and churches to unite with them, and should they decline to do so, then the ministers should be reported to the body to which they belong; but, with respect to the churches, if they belong to no ecclesiastical body, the Presbytery had no further duty."

QUESTIONS RAISED.

At the meeting of August 15, 1826, several questions, characteristic of the times, were raised, and answered.

One was: "Whether a Congregationalist church, without deacons, has a right to discipline a member?" Answered in the affirmative.

Another was: "Whether the officers and leading members of a church have a right to leave their own church services to attend those of another denomination, when they have no preaching?" The answer to this was: "That it is highly improper for *any* of the members of our churches to leave their own meetings on the Sabbath, whether they have preaching or not, to attend the preaching of other denominations, unless occasionally, and for special reasons."

CARE OF THE POOR.

Still another question was: "Ought not the Church to support its own poor?"

In answering this question, a committee, consisting of Ministers Lathrop and McCrea, with Elder Fuller, made an able and certainly satisfactory report. They speak of the subject involved as one that ought to engage the attention of the Christian community. They refer to other societies, whose fundamental principles are of a standard far below that of the Christian religion, who do make provision for the support of their own poor, spurning the idea of becoming dependent upon the charities of the public.

And they ask: "Shall not the Church of Christ—the Church, actuated by the spirit of enlarged benevolence—provide for her own? Shall she see them pine away and die in poverty, or be thrown back upon the world from which they have separated?" They discuss the subject from the Scriptures, and in view of the difficulties that may be raised; and they press the paramount duty resting upon the Church to look after her own

poor, and this, notwithstanding the fact that the members may be taxed to support the poor in general.

“ We owe it to Christ and we owe it to one another.” They conclude their report with a resolution, which the Presbytery heartily adopt: “ That whereas, should a case of extreme indigence occur in one of our feeble churches, the burden would be very heavy: therefore, this Presbytery earnestly recommend to all the churches under its care, to lay by in store for this purpose, as God shall prosper them; and annually, in the month of August, to send up to the Presbytery their collections, to constitute a fund, to be under the direction of the Presbytery, to be appropriated when occasion shall require, for the relief of indigent saints within our bounds.” Verily these brethren were thoughtful men—understanding a great principle of the doctrine of Christ. If the noble spirit breathed in these words were in all the churches, as it should be, the work and charities of other societies, which are after all not really *charities*, and some of them not claiming to be so in truth, would be put to shame. Under proper regard of the church for her poor the light of Christ’s holy charity would ever shine to bless and to elevate, and also to attract as well.

The church’s influence and work in this direction, as it is, no mortal can measure. There is nothing else like it, or, for a moment, to compare to it. But she might be more nearly perfect if she would think and act as these dear brethren seem to have thought, and to have desired the churches to think and act.

RESUMÉ.

On the 31st of October, 1826, the Rev. Amasa Jerome, after satisfactory answers to questions on theology and Christian experience, was received by letter from the North Association of Litchfield, Connecticut, and was installed Pastor of the church of Wadsworth. At this same meeting the first letter of dismissal to one of the original members of the body was given. The Rev. Lot B. Sullivan was dismissed to the Presbytery of Buffalo.

1827.

On the 20th of February, 1827, the churches of Waynesfield and Ebenezer requested to be taken under care of the Presbytery. After they had given full satisfaction respecting their doctrines and practices in church matters they were so received. It was at this time also that the church of New Haven, having corrected her Confession of Faith and Covenant, was received. Mr. Bradstreet reported to this meeting of the body that a church had been organized in the Township of Ruggles by the Rev. Eph. T. Woodruff, of the Presbytery of Grand River and a missionary of the Connecticut Society for Missions, and Rev. Ludovicus Robbins, of the Presbytery of Portage, without the concurrence of any member of Huron Presbytery. He stated that this was clearly out of order, and contrary to the instructions which Mr. Woodruff had received from the Missionary Society of Connecticut. The Presbytery agreeing that this action was contrary to all Presbyterian law and custom, as well as against the rules of the Missionary Society, Resolved: "to direct the Stated Clerk to send a statement of the facts to the General Board of Missionaries on the Western Reserve." As it was doubtless only an oversight on the part of the Missionaries, it would be but necessary to call their attention to the offense.

Mr. Isaac Van-Tassel, a candidate for the ministry, was received from the Presbytery of Grand River, and having passed all his examinations and trial exercises, he was licensed to preach the gospel within the bounds of the Presbytery. At an adjourned meeting on the 24th of July, 1827, Rev. E. Conger was installed pastor of the church and society of Lyme and Ridgefield, and on the following day Mr. John Beach, licentiate, was ordained and installed pastor of the church of Peru. Rev. Joseph Edwards was, August 21st, 1827, after the usual examinations, received from the Presbytery of Onondaga. The church of Brunswick, on account of its feeble state, was united with that of Strongville.

The first article of the Constitution of the Presbytery was so changed that afterwards the winter meetings would fall on the third Tuesday of January each year instead of February; and for the first time in the history of this body the Stated Clerk began to be paid. It was decided to give him a yearly compensation of five dollars. There is no intimation that the good brother's conscience compelled him to decline the same amount of "back salary" for one year which was also voted him; or that the churches raised the cry of "salary grabber" if the back pay were received.

SPECIAL INTERESTS.

So early as 1827 did Huron Presbytery begin to show her interest in the welfare of the enslaved blacks of the land. Her first manifestation, however, of such interest was in her action regarding the American Colonization Society. The claims of this Society were brought to her attention. The ministers and others declared their sympathy with the object in view, and ministers and churches were recommended to form local societies and to take up collections for the same.

At the same time an outlook was kept to the regions still farther west in need of missionary operations, and the *Indians* were not forgotten. One of the original members of the Presbytery, Rev. Alvan Coe, was commended to the American Board of Foreign Missions for evangelical work among the Chippewas, near the outlet of Lake Superior. Among this race of people this body has had, during the most of its history, at least one missionary seeking their evangelization.

In regard to the work in the churches at home there is, from the beginning, a manifest solicitude that ministers and churches be found faithful and their work successful. At this time the question of revivals and the best method of promoting them came under discussion. A report, expressive of the views of the Presbytery upon the subject was prepared and adopted, and ordered to be published in the weekly papers. Thus did

the brethren seek to gain the attention of the churches to the "great concern."

LIST OF CHURCHES.

In 1827, just four years after the organization of the Presbytery, the number of the congregations was thirty-two, though no notice appears of some of them as to when they were received under care. Of the thirty-two, some were organized churches and others simply congregations, or points where preaching was more or less regularly conducted.

These congregations and churches were: Strongville, Richfield, Brownhelm, Cleveland, Brooklyn, Lyme, Elyria, Dover, Euclid, Greenfield, Granger, Wellington, Peru, Eldridge, Florence, Wakeman, Medina, Brunswick, Bath, Brecksville, Columbia, Portland, Milan, Clarksfield, Fitchville, Harrisville, Ridgeville, Sheffield, Waynesfield, Ebenezer, New Haven and Wadsworth.

1828-9.

On the 15th of January, 1828, Rev. Randolph Stone, from the Presbytery of Grand River, and Rev. Ludovicus Robbins, from that of Portage, were duly examined and received into Presbytery.

Mr. Harvey Lyon, a student of Princeton Theological Seminary, passed all the examinations and trials required, and was licensed to preach the gospel. He was, on the 21st of May following, ordained to the full work of a minister, and then installed Pastor of the church of Vermillion on the next day.

This church of Vermillion does not appear in the foregoing list. It was, however, organized February 20, 1818. Rev. Joseph Badger had preached in the vicinity in 1810. The first house of worship was erected in the spring of 1828, about the time that Mr. Lyon was inducted into the ministry, and became the *first pastor* of this church—*Princeton Man, Congregational Church*. In 1828, the churches of Ruggles, Hinkley, and Avon were added to those already under care of

Presbytery, as was also that of Melmore. These, with the church of Vermillion, would increase the list of churches to thirty-seven.

On the 20th of August, 1828, Rev. James Robinson was received from the Presbytery of Columbus. He had been preaching in the bounds of Seneca County for a few months, and upon his reception, he and Rev. E. Conger were appointed to organize a church in the vicinity of Melmore before the next stated meeting. The church was organized October 13, 1828.

At a called meeting, October 28 of this year, the Rev. Joel Talcott was received from the Council of Hartford, Connecticut, and installed pastor of the united church and congregation of Wellington and Brighton.

On the 20th of January, 1829, a church was organized at Penfield; rather, it was reported upon that day, and received under care of the body. On the day following, Rev. Xenophon Betts was received from the Association of Fairfield, Connecticut. On the 8th of April, he was installed Pastor of the church of Wakeman.

On the 28th of April, Mr. Isaac Van Tassel was, after due process of examination and trial exercises, ordained as an Evangelist.

August 19th, Rev. S. V. R. Barnes was received from the Presbytery of Rochester. On the same day the pastoral relation existing between Rev. Amasa Jerome and the church of Wadsworth was dissolved; as also that between Rev. J. Beach and the church of Peru.

MILAN CHURCH DIFFICULTY.

A difficulty had arisen in the church of Milan on account of the church having, after considerable discussion, changed its form of government from the Congregational to the Presbyterian. It seemed necessary that a presbyterial committee visit the church and seek to reconcile the parties; which the com-

mittee appointed thought they had been able to do upon visitation. The government remained Presbyterian, to the satisfaction of most of the members. In the settlement of the trouble, it was decided that any who were not satisfied should, upon request, have letters of dismissal to any other sister church. As, however, the church had changed its form of government without notice to, or consent of the Presbytery, a feeling to some extent prevailed in the Presbytery that in this regard they had acted unwisely. Resolutions to this effect, and that no church ought so to do, were adopted at the next meeting of the body.

IMPORTANT QUESTIONS.

During the sessions of Presbytery in 1828, some important questions were discussed, and action taken thereon. One question was: "What course should be pursued by our churches with members of Presbyterian and Congregational churches elsewhere, residing among them and neglecting to unite with them?" It was decided that the church within which such persons reside should show them their duty, and if they still persist in neglecting it, report them to the church to which they belong. The facts here aimed at were doubtless results from the mixed relation of the churches. Some Congregationalists and some Presbyterians were not quite satisfied with this state of things. They were so strongly denominational that they allowed the fact that the church was not one wholly of their order, to excuse them from connecting themselves with it. It was not the church exactly of their former love.

Another subject related to those church members who refuse to contribute their due proportion to the support of the gospel. This is always one of the most unpleasant of questions to handle. Such men will be found here and there. And they are a heavy drain on Christian charity. They are often a bugbear in the eyes of the world. What can be done with them for their own good and the comfort of others? Well,

the Presbytery of Huron, in solemn assembly, concluded to say that, "Inasmuch as the privileges of the gospel are both a public and private benefit, and as the covenant obligations of professors of religion bind them to aid in the extension of Christ's kingdom, therefore those church members to whom God, in His providence, has given the ability, and who withhold that support which it is in their power to give to the preaching of the gospel, ought to be regarded as guilty of a violation of common justice, a breach of the covenant, and of the sin of covetousness, which is idolatry, and should be dealt with as for other offenses."

THE SABBATH-SCHOOL.

The idea and work of the Sabbath-school were not so prominent in the Church in that day as now. There was more made then of the instruction and worship of the home and of the Catechism. The matter of wholesome family influence and training was urged upon the churches, and parental responsibility was pressed upon fathers and mothers, while children were held to be a part of the Church.

Yet the importance of the Sabbath-school, especially for the children of the world, as well as for all, both old and young, was coming to be more and more felt among Christian leaders. In this region it was so. A general interest was taken in this modern branch of church work. It came up for its share of thought and speech in the conferences of Huron Presbytery, and the question was raised and put under discussion as to what might be the best methods for promoting the interest and success of the Sabbath-school work.

This, along with the Sabbath itself, and its proper observance, was often before the meetings of this body. These men saw a great deal to lament in the desecration of the Lord's day; and again and again they would call the attention of the churches to it. While they declared their solemn belief in the sacredness of the holy day, they condemned all manner of public

and private desecration, and asked each other what could be done to bring the people up to a higher standard of Sabbath observance.

TEMPERANCE.

The sentiment of the churches and people was not so high then upon the subject of Temperance as it is now, and yet these fathers and brethren were in the front ranks of the then rising and growing Temperance army. They saw the curse of drink. It would now and then even get into the churches. It has always been so. It gets into almost every sort of society and endearment. Upon this general subject high ground was taken. The Presbytery expressed itself in full accord with the sentiment and action of the General Assembly, regarding the evils of intemperance, and appointed a day of fasting and prayer, with special reference to this sin. They recommended to the members of the churches to make no use of ardent spirits, except when prescribed by a judicious and temperate physician. Thus, upon these great themes, so awfully important, the Presbytery of Huron, along with the great body of our Presbyterian and Congregational Zion, were abreast of the times. May we not say, they were in advance of the times?

Charity, public and private, morality, public and private, and everything that might be supposed to be excellent for the bodies and the souls of men, engaged their thoughtful and prayerful attention. Fasting and prayer they sometimes resorted to, feeling that there was alarming need of the help that cometh from God only.

PENITENTIARY CHAPLAIN.

A letter was presented to the body at its meeting, May 20, 1827, from Rev. James Hoge, D. D., Corresponding Secretary of the Board of Missions of the Synod of Ohio, requesting aid in the support of a chaplain in the Ohio State Prison. As these men seldom, if ever, refused to respond to a proper call for help, they did not refuse in this case. They recommended to

the churches to take up collections for this object, and a treasurer was appointed to receive the funds that might be collected.

NEED OF MINISTERS.

At the same time, while ready to aid in support of a prison chaplain, there was in the Presbytery a feeling of a general need of more ministers of the Word. This feeling was deep and earnest. In view of the increasing population of the country, and of the destitution of many places, it was regarded as of immense importance that, with all possible rapidity, the number of well-qualified preachers of the gospel should be increased. They believed in ministers duly fitted for their work, and to give practical direction to their wishes and prayers, they resolved to support at least one beneficiary in the course of education for the gospel ministry, if a suitable man could be found within their bounds; and they made efforts to find the man. The first one thus supported was Mr. Joseph W. Barr. Others came along in due time, and they were aided.

PRAYER FOR THE ASSEMBLY.

There is to be noted in the acts of this body a disposition to harmonize and to sympathize with the General Assembly in its deliverances and its responsibilities; and, therefore, when the Assembly recommended to the churches to spend a due proportion of the first day of that body's sessions in prayer for and with it, the Presbytery take up the recommendation, and send it down to the churches. They believed in God as the hearer of prayer, and they believed that the Great Judicatory of the Church needed His aid. They, therefore, resolve that, when it is about to enter upon its deliberations, they, in their churches, will, annually, unite in beseeching God to grant unto it His gracious presence, and to pour out His Spirit upon the churches, and upon the world; and they commend to the churches, and to individual Christians, the observance of the day, and to fix

upon the same time with the Assembly for secret devotion and for public worship, so far as that might be possible.

There is in this a manifestation of a devoted Christian spirit, and of a deep interest in the great work of the church in the land, with the feeling that God must be looked to in fervent prayer for His guidance and blessing.

CHAPTER III.

FROM 1830 TO 1837.

The Presbytery of Cleveland was organized in 1830. By this act the Presbytery of Huron was quite materially decreased. From this time until the excision of 1837 may constitute a distinct era in the history of this body. As the Cleveland Presbytery was, however, not formed until near the close of the year, we shall, before noting that event, be under the necessity of carrying down to that time the records concerning

MINISTERS AND CHURCHES.

On the 21st of January, 1830, there came into the Presbytery one of the most noted men who have figured in its history. He was only a member for about eighteen years, yet those years were full of activity and of good fruits. This was the Rev. Everton Judson. He was received by letter, with the usual examinations, from the South Association of Litchfield County, Connecticut.

On the same day Rev. Henry Cowles was received from the North Association of Connecticut.

April 14th the pastoral relation between Rev. H. Lyon and the church of Vermillion was dissolved. The same was done with the relation existing between Rev. Isaac Shailer and the congregation of Richfield, on the 17th of August.

On the 11th of February of this year, 1830, the church of Norwalk was organized. The organization was effected by the Revs. Betts, Lathrop and Beach, and there were nine members. Its form of government is said to have been both Congregational and Presbyterian. About the same time a church was organized at Westfield.

On the 18th of August, Rev. Amasa Jerome was dismissed to the North Association of Litchfield, Connecticut, from which he had originally come. It seems pretty certain that Mr. Jerome was never fully satisfied with his Western relationship, and that he was considerably lacking in the elements of a good Presbyterian. He gave the Presbytery much concern by his habitual absence from the meetings of the body, and even neglected to answer letters written him on the subject. He did, however, receive a letter of honorable dismissal.

At this date the pastoral relation between Rev. D. W. Lathrop and the Church of Elyria was dissolved.

The church in Euclid was granted the permission of the Presbytery to adopt what was known as the Accommodation Plan of Church Government, agreeably to the action of the General Assembly, and the General Association of Congregationalists in commending this plan.

JUDICIAL CASE OF ELDER CROCKER.

From this church in Euclid there came up at this session of the Presbytery the first judicial case tried by it. The case most probably resulted from the unsettled and uncertain state of the church government. They had undertaken to discipline Elder Jedadiah D. Crocker. The result was a difficulty which was finally referred to Presbytery, with the request that they decide it. Charges had been preferred against Mr. Crocker of refusing to aid in support of the means of grace, and of substantially slandering the pastor. There were several other items, but these two only were sustained. After a tedious trial by the session, three ministers, who were present, were requested to aid in the final settlement of the case. They proposed terms of agreement, which were adopted by the session and agreed to by Mr. Crocker. But the church members were not satisfied with the settlement. The difficulties increased and threatened to result seriously. Mr. Crocker himself was not satisfied, though he had assented to the terms proposed. He asked a

letter of dismissal. He had neither been condemned nor acquitted. In this state of the case the Presbytery was requested to investigate and render its decision. A committee, appointed to consider and report the best course to be pursued, recommended that the whole settlement of the case by the session be declared null and void, and that Presbytery proceed to try the case by hearing the recorded testimony on both sides. This was done, and some additional statements were heard from Mr. Crocker and others present. After which a committee, consisting of Messrs. Lathrop, Betts, and Shepard, being appointed for the purpose, brought in a minute expressive of the views and the final action of the body upon the case. Mr. Crocker had been adjudged guilty of the two charges above named, and the result was that he was suspended from the privileges of the Church, and tenderly but faithfully admonished by the Moderator to repent of his wrong and to return to duty. From this action of the Presbytery Mr. Crocker appealed to the Synod. There, although he did not obtain a reversal of what had been done, yet he did secure a result so favorable to himself, that some exceptions were taken to the records of the Presbytery in the matter. What the exceptions were the records of the Presbytery do not state.

CONSTITUTIONAL CHANGES.

Three changes, not wholly unimportant, were made in the constitution of the Presbytery in this year, 1830. One was in regard to the discussion of moral and Scriptural questions of importance at the stated meetings. The business of the body, owing to the increase in the number of churches and ministers, had become so great as to make these discussions any longer impracticable; therefore, the eighteenth article, requiring that at each meeting ministers be appointed to write on some important question or some Scriptural passage was repealed. And thus ended a very interesting part of the Presbyterial proceedings. This was, however, revived in better form a few

years later, when what has long been known as "the Ministers' Meeting" was organized. This was for nearly fifty years one of the very interesting and profitable features of this body.

A second change in the Constitution related to the times for the stated meetings. They had been held first in February and August; then in January and August; then the change was made fixing the date of the regular meetings at the second Tuesday of April and the second Tuesday of September. These are the dates at which the Presbytery meets now.

The third change was not really an alteration of the Constitution, but a declaration that it would not be contrary to it, nor to the rules of practice for the churches, that any church should add to their rules an article requiring entire abstinence from all intoxicating drinks as a condition of membership, providing all the present members agree to it and to be governed by it. The expediency, however, of such action was left to the discretion of the individual churches. It is believed that some of the churches did adopt such an article, and that total abstinence did become a term of communion. This was so in a number of the churches.

CLEVELAND PRESBYTERY FORMED.

The end of the year 1830 marks one of the changes through which Huron Presbytery has passed. At its organization it embraced the four counties, Huron, Cuyahoga, Lorain, and Medina. The increase of the population during the seven years of its existence, but more especially the large extent of its territory, seemed to make some change necessary. The population of the Western Reserve had increased from 1144 in 1800 to 112,346 in 1830. It had nearly doubled during the brief history of Huron Presbytery. The organized churches had increased from one in 1800 to 98 in 1830. The ministers had multiplied from two in 1800 to 72 in 1830. A due proportion of this increase belonged to this Presbytery, embracing, as it then did, the four counties.

There were in this body, just before the division of the territory, 22 ministers and 41 congregations. Considerably more than half of these congregations were organized churches. Several of them only had an existence of a few years, when they ceased to be on the roll. On the 18th of August, 1830, the Presbytery adopted an overture to the Synod of Western Reserve, which was to be in session in the October following, "to erect a new Presbytery, to be called the Presbytery of Cleveland, to consist of the following ministers, namely: Joseph Edwards, Simeon Woodruff, Israel Shailer, S. V. R. Barnes, A. H. Betts, D. W. Lathrop, John McCrea, Stephen Peet, Harvey Lyon, and Joel Talcott, with the congregations that lie in the counties of Cuyahoga, Medina, and Lorain; the first meeting to be held at Dover, on the last Tuesday of October following, at 2 o'clock P. M., Mr. Edwards to preach the sermon and to preside as Moderator until another shall be chosen." This petition was granted by the Synod, and the new Presbytery was erected.

By this change the number of ministers in Huron Presbytery was reduced to eleven and the number of churches to thirteen, with Florence and Monroeville (Ridgefield), and perhaps several other points where religious services were held and where churches were soon to be organized to be added.

The territory of this body was reduced almost to Huron County, then including Erie County, as the sole ground of its operations. This was not exactly the case, as the ground west and somewhat south was as yet unoccupied by any other Presbytery, and several of the churches, being in this region, were therefore outside of Huron County, and there was room for extension in these directions. The church of Ruggles was in Ashland County and Melmore was in Seneca; and several other points in Seneca were already being evangelized, especially by Rev. James Robinson.

One of the twenty-two ministers before the division, Amasa Jerome, returned to Connecticut, leaving the ten above named to constitute the Presbytery of Cleveland. Of the eleven who

remained with Huron Presbytery, but one, Alvan Coe, had belonged to it at its original formation. Of the ten who constituted the ministry of Cleveland Presbytery, three, namely, Simeon Woodruff, Israel Shailer, and Alfred H. Betts, were original members of Huron.

Of the life and character of Mr. Shailer we find no records from which to gather a satisfactory knowledge. Of the other three we have biographical sketches, which merit a place in these pages.

REV. ALVAN COE.

We take the following mainly from the "History of Huron County, Ohio:"—

"Mr. Alvan Coe emigrated from Massachusetts to Huron County prior to the War of 1812, and remained in Huron or Vermillion until its close. He then removed to Vernon, Trumbull County, where he subsequently married the daughter of General Smith. He entered the ministry, and was licensed by the Presbytery of Grand River in the year 1816. He soon after removed to Greenfield, fixing his residence at 'the Centre.' He was commissioned a missionary by the Connecticut Missionary Society, and commenced itinerating among the churches in this and adjoining counties.

"Coming frequently in contact with the Indians, his heart was moved in view of their benighted condition. With a view of civilizing and Christianizing them, he, in the year 1818, established an Indian school at Greenfield Centre. He built a house for the purpose, and collected about twenty-five or thirty boys of the Wyandotte and other tribes then in this region, whom he taught, fed, and clothed at his own expense, with such contributions, mainly of provisions, as the presentation of his work prompted his many friends to give. In the spring of 1820, finding the enterprise pecuniarily burdensome, he appealed to the Presbytery of Portage, which embraced his field of labor, for a recommendation of his work to the churches for aid in sustaining it, and invited the Presbytery, then in

session at Lyme, to visit the school, that its members might satisfy themselves as to the success of his experiment. The visit was not made, but the Presbytery endorsed the philanthropic enterprise and heartily recommended it to the churches under its care. Several years after, when the Western Missionary Society established a mission near Perrysburg, on the Maumee, Mr. Coe transferred his school to that point, and carried it on a short time, when it passed under the care of the American Board.

“ Mr. Coe then began his missionary labors among the various Indian tribes. In 1827 he was recommended by the Presbytery of Huron to the American Board of Foreign Missions for evangelical work among the Chippewa Indians, near the outlet of Lake Superior. Thither he went, and continued his labors among that people for several years.

“ When he left Greenfield, his wife returned to Vernon, where her parents still lived, and Mr. Coe enjoyed but little of her society, so constantly was he engaged in his chosen work. His sympathy for the condition of the Indians, and his desire for their amelioration, amounted almost to a monomania. It is said that during his labors among them he adopted, to some extent, their customs and conditions of living. He would deny himself the common necessities of life to relieve their wants.

“ He once had occasion, while residing in the Lake Superior region, to go from a mission to a military station, which ordinarily required a journey of about three days. He started with a supply of food, but divided it among some destitute Indians whom he met on the way. He was longer on the journey than he expected to be, and became greatly exhausted before reaching his destination. Knowing the Indian's habit of subsisting on the bark of trees to appease hunger, he tried the plan, and ate the bark of an oak, which nearly cost him his life. When he reached the military post he was in a condition of great distress, and it was some time before he fully recovered from the effects of his imprudence.

“ The Indians became greatly attached to him, and regarded

him with veneration. He exercised a potent influence for good over them during his association with them, but his mission was unsuccessful in accomplishing any permanent results.

“While in charge of the school in Greenfield, the father of one of his Indian pupils came from Sandusky to visit the school. Before returning, he called at the house of Alden Pierce, who was operating a small distillery in the neighborhood. The Indian was offered a glass of whisky, but he refused at first, saying ‘Pappoose say Mr. Coe tell him good Injun no drink whisky; he go up good place. Bad Injun drink whisky; he go down bad place; big burn;’ and then, looking wistfully at the liquor, added, ‘Injun don’t know. *May be*’ (moving the cup slowly to his lips) ‘*Mr. Coe, he lie.*’

“Mr. Coe was finally prevailed upon to accept the charge of a church in Trumbull County, but consented only on condition that he be allowed to make an annual visit to the Indians.

“He then, in 1838, changed his Presbyterial relation from Huron to Trumbull Presbytery. After that time, however, his face was seen occasionally in this Presbytery advocating the claims of the American Board and the wants of those in need of the gospel.”

REV. ALFRED H. BETTS.

Of this minister, who, at the formation of Cleveland Presbytery, was severed from Huron, though in a few years he was, by another change, returned, Rev. A. Newton, D.D., has left the following memorial:—

“Among the names that were most frequently spoken with reverence and respect by all classes when I first came to this country, forty years ago (in 1835), was that of Alfred H. Betts. With the good of all denominations it was a household word, a synonym for everything kind, benevolent, useful. As soon as my personal acquaintance with him began I understood the secret. I found him to be all that I had heard. There was in him a rare spirit of true benevolence. He had drank deep at

the fountain of his Divine Master, and it overflowed in a life of untiring devotedness to His cause. He had chosen the profession of medicine, which he practiced for seven years in Danbury, Connecticut, where he resided after he left his native town of Norwalk, of that State. There he manifested that earnest desire to do good which was the supreme law of his being. Not content with doing the measure of good which he could do incidentally in his profession, he made special and direct efforts to promote religion among the poor and lowly. He gathered a company of colored people together, to whom he read sermons and explained the Scriptures, although, through extreme diffidence, he did not pray in public. Nor was it until he had been a professor of religion for several years that he could be prevailed upon to perform this duty. Even in his family devotions he used the Episcopal Book of Common Prayer.

“Moved by the spirit of benevolence, he decided to leave his native State and remove to this Western country, which at that time (1817) was attracting the attention of immigrants. He came with his family to Florence, where he immediately established a meeting at a private house which soon attracted a large number of people, and was the means of spiritual quickening to many who had enjoyed religious privileges at the East. He did not profess to be a preacher of the gospel, as he had never been inducted into the sacred office. But at the suggestion of some of his brethren, he left his work and family at Florence and spent seven months at Hudson with Rev. W. Hanford, in close study for the ministry.

“Having obtained a license, he was prepared to engage fully in the work, which he prosecuted with unwearied diligence, in Florence and the neighborhood, until he removed to Brownhelm. Over the church in this town he was ordained and installed pastor in 1821. For fourteen years he sustained this relation, laboring a part of the time elsewhere. In 1835 failing health compelled him to seek a release from his pastoral connection. Not yielding, however, to despondency, he girded himself anew for his work, and went into whatever field God seemed to call

him to occupy. If he could not find a place to preach in, he would engage as a distributor of the Bible or other religious books. He was employed in 1841 by the Huron County Bible Society to canvass its field and supply books, a labor which he performed to the entire satisfaction of the Board of Managers. His self-forgetful, self-renouncing spirit was manifested in every way.

“ If there was any feeble church struggling for existence, Dr. Betts was sure to be its helper, giving his time, his labor, and his money, without any regard to compensation. He did not seem to think of that. His chief, all-absorbing inquiry seemed to be, ‘ Can I do any good ? ’ The fault of excessive benevolence is a rare one among even the best of men. I have thought, as the instances of some of his benefactions have come to my knowledge, that Dr. Betts was one of the uncommon class.

“ The pains he took to qualify himself for increased usefulness in the ministry evinced the same unfaltering purpose to do good. Though not favored with a college education, yet he made very respectable acquisitions in the kind of knowledge which had a bearing on the work of his life. He probably had studied to some extent the Latin language preparatory to his medical profession, but it was not until he came to this region that he studied Greek and Hebrew. Amid all the distractions of family cares and the duties of a pastor in such a field, and the want of suitable means of instruction, he yet gained such a knowledge of the Greek Text and the Hebrew Bible as to put to blush not a few of our regularly educated theologians. He learned Hebrew after he was fifty years old.

“ He was always bent on getting knowledge of the Scriptures, that he might be a more able and useful expounder of the contents. Hence, he was diligent and painstaking in our ‘ *Ministers’ Meetings.* ’ So long as he could attend them he was sure to be present, and he always contributed to make them interesting.

“ It was not my fortune to hear him preach more than once or twice, but from what I knew of his view of preaching and from

the testimony of others, I judge that its grand virtue was a simple, direct, lucid presentation of the Word of God in its natural connections. He had no ambition to shine as a great preacher or an ingenious sermonizer. As I have heard one of his early hearers say, he seemed to want to hide himself behind the Bible. His sermons were rather expository than topical, although he was abundantly able to discuss the great doctrines of theology or any other religious theme instructively.

“He was strongly attached to what he regarded the cardinal doctrines of the Bible, the expression of which is to be found embodied in the Westminster Catechism. It was this that made him impatient of those who teach another gospel. And while he could give the right hand of fellowship to all who love our Lord Jesus in sincerity, of whatever name, his love for that form of doctrine by which his own Christian life was sustained made him somewhat cautious of those who adopted other forms of expression, if not other views. Yet as life waned his Christian charity expanded, and he appreciated more clearly the position and the work of other Christian denominations.

“As a man, a neighbor, a friend, there was much in him to attach and win. Who could look upon that benevolent countenance and witness the overflowing of that genial spirit without feeling himself drawn toward the man?

“His death was a consistent termination of such a life. There were no raptures, no ecstatic joys, no visions of coming glory, which he could communicate to his friends. The nature of his disease, which produced a lethargic state of the system, prevented nearly all expression of his feelings. Nor was any dying testimony needful. He had borne his life-long testimony for God. He had shown beyond all doubt that he was a follower of that Saviour who went about doing good, and who taught, ‘It is more blessed to give than to receive.’ Yet he knew whom he had believed. He felt himself in the arms of Jesus, and he sank away to his rest as the sun gently sinks boneath the horizon—gone, but not lost; set, to rise in glory.”

Such is the testimony of one who knew him well. Mr. Betts returned to Huron Presbytery in 1839, by another change in the Presbyterial bounds. He continued as a part of this body, and as one of the men interested in the Ministers' Meetings, as in all the work of the churches, until a third change again placed him within other Presbyterial bounds. This was in 1842.

He died and was buried at Brownhelm on the 9th of September, 1860.

REV. SIMEON WOODRUFF.

From the work of Rev. William S. Kennedy, "The Plan of Union," we take the following sketch of Mr. Woodruff:—

Rev. Simeon Woodruff was born in Litchfield, Connecticut, July 26, 1782. His studies preparatory to entering college were pursued at the academy in his native town. He graduated at Yale College in 1809, and left Andover Theological Seminary in 1812, a licentiate.

"While at Andover he was an associate with Samuel J. Mills, Gordon Hall, James Richards, and others, who were pioneers among the young men of this land in the foreign missionary enterprise, and his mind became deeply imbued with a similar spirit. During this period he became a member of that society of young men, formed at Williams College, in which a pledge was given that members would devote themselves to the missionary cause among the heathen if Providence should indicate that to be the path of duty. For some time Mr. Woodruff expected to spend his days on heathen ground: but soon after commencing to preach, in 1812, he relinquished that object, and turned his attention to the new and destitute settlements of the West. For a young man of promising talents to devote himself to a mission as far west as Ohio was then regarded by many in New England as an enterprise involving as great sacrifice as it is now to go to the Sandwich Islands or the Empire of China.

"In compliance with the request of the Trustees of the Mis-

sionary Society of Connecticut, Mr. Woodruff was ordained as an evangelist at Washington, Connecticut, on the 21st of April, 1813. He had been appointed to the field of New Connecticut, or Western Reserve, and on the 10th of May set out on horseback for his destination.

“On the 9th of July he arrived at Mr. Badger’s cabin, in Austinburg. He preached his first sermon in Ohio on the following Sabbath at Mentor, and on the Wednesday following reached the house of Rev. Mr. Seward, at Aurora, Portage County. Mr. Seward, in the course of their interview, remarked to him, with tears in his eyes: ‘I rejoice to see you here, but knowing your youth and the difficulties of your work, I rejoice with trembling.’ On the 25th of the same month Mr. Woodruff preached in Esquire Wright’s barn, in Talmadge, and soon after received a unanimous call from the church in Talmadge to settle over them as pastor. ‘Never before,’ says he, ‘did I witness such earnest desire to enjoy the gospel ministry.’ The salary proposed in the call was two hundred dollars, to be paid in provisions. Doubtful as to his duty, and reluctant to decide, while earnestly seeking the Lord’s direction he spent several months in missionary labor, and then accepted the call. On the 13th of May, 1814, he was installed Pastor of the Congregational Church in Talmadge. This relation continued for nine years and four months. Much of Mr. Woodruff’s time, however, during these years was spent in missionary labor among the feeble churches. The church in Talmadge grew and prospered, and, largely through Mr. Woodruff’s influence, an academy was built.

“In September, 1823—about two months before the organization of Huron Presbytery—he resigned this charge, and labored most of his time as a missionary until January 12, 1825, when he was installed pastor over the church and society of Strongville, Cuyahoga County.

“Here again he was instrumental in building up a large and flourishing church. Here also he secured the erection of an

academy and a large church edifice. This pastoral relation also continued nine years and four months.

“ Besides being, as is believed, the instrument of many conversions to God, Mr. Woodruff laid the foundation of an order of things in each of those places which will long remain to bless the people who may dwell there.

“ In January, 1837, he was installed pastor of the church in Worthington, Franklin County. In the fall of 1838 this relation was dissolved, and he removed with his large family to Bainbridge, Berrien County, Michigan, where he labored in the service of the Missionary Society of Connecticut till his death, which occurred on the 28th of August, 1839.

“ Mr. Woodruff was married September 29, 1817, to Miss Mary Granger, of Talmadge, who became the faithful partner of his life, sharer of his toils, and the surviving guardian of his children. She proved to be a woman of more than ordinary character—resolute, energetic, persevering, and inflexible in her faith in God.

“ To these parents there were born thirteen children, nine of whom grew to maturity. They were respectably reared and educated, notwithstanding the difficulties of the times. They had the advantage of thorough religious instruction. For all this much was due to the faithful mother and wife, who had the pleasure of seeing them all take respectable positions in life. One of the daughters became the wife of Rev. E. Bushnell, D. D., so long and helpfully known in Huron Presbytery.”

MINISTERS AND CHURCHES IN 1831.

The Presbytery of Cleveland having been organized, the constituent parts of Huron Presbytery remaining were as follows:—

Ministers, E. Conger, S. J. Bradstreet, J. Beach, Xenophon Betts, E. Judson, J. Robinson, A. Coe, Ludovicus Robbins, R. Stone, J. Van Tassel, and Henry Cowles.

The churches were, Norwalk, Fitchville, Clarksfield, Vermilion, Peru, Lyme, Milan, Eldridge, Ruggles, Greenfield, Sandusky, Wakeman, and Melmore, besides the congregations, not yet organized, at Florence, Monroeville, and other points.

On the 13th of April, 1831, the names of Rev. E. P. Salmon, from the Central Association, of Hampshire, Massachusetts; Rev. J. H. Russ, from the Mountain Association, of Massachusetts, and Rev. Samuel Dunton, from the Oneida Association, New York, were in the usual manner added to the roll.

On the 14th, Mr. Loren Robbins, a licentiate of the Andover Association, of Massachusetts, was received, examined, and ordained to the ministry. Thus the roll of ministers was increased to fifteen, while the organized churches numbered thirteen, with an indefinite number of points where services were conducted.

On the 14th of September, however, Rev. Ludovicus Robbins was dismissed to the Presbytery of Ontario, leaving the number of ministers fourteen.

LAW FOR RECEIVING MINISTERS.

It had been the aim of this body, from its organization, to be careful in the reception of those to be invested with the ministerial office; therefore, all candidates, licentiates, and ministers, coming from any religious bodies whatever, were subjected to an examination upon religious experience and life and upon theology before they could be received or ordained.

In its Constitution the Presbytery had declared its right and duty to know the religious character and sentiments of ministers who would become members of it, and the right to accept or to reject. And no church under the care of the body had the right to give a call for settlement to any minister until he had been approved by the Presbytery or by two of its Standing Committee; and there could be no installation of a minister or

ordination until the applicant had put himself in due relation to the body.

These requirements up to this point seem to have been faithfully observed. None had been received, licensed, or ordained without the due process of examination, no matter from what body they came or what letters they brought. Yet the Presbytery was willing to conform to even stricter rules in this matter if the same was deemed by the higher courts to be advisable.

In the Form of Government of the Presbyterian Church, in Chapters XIV and XV, it is required of candidates in the Presbytery and already under its care, before they can be licensed to preach the Gospel, to declare that they believe the Scriptures of the Old and New Testaments to be the Word of God and only infallible rule of faith and practice, and that they sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures. Then they promise to study the peace, unity, and purity of the Church, and to submit themselves, in the Lord, to the government of the Presbytery.

In addition to these requirements for *licensure*, the candidate for *ordination* was called upon to declare that he approved of the government and discipline of the Presbyterian Church in these United States, and that so far as he knew his own heart he had been induced to seek the office of the holy ministry from love to God and a sincere desire to promote His glory in the Gospel of His Son; and then he was expected to promise to be zealous and faithful in maintaining the truths of the Gospel and the truth and purity of the Church, whatever persecution or opposition might arise to him on that account; and also to promise to be faithful and exemplary in all matters of personal piety and private life, as well as in all the relative and public duties of his office.

The General Assembly in 1830 declared that in their judgment every licentiate, coming from any corresponding ecclesi-

astical body to any presbytery, should be required to answer in the affirmative these questions to be put to our own candidates for licensure, and that in like manner every ordained minister of the Gospel, coming from any church in correspondence with the General Assembly by letter, should be required to answer in the affirmative these questions to be addressed to our own licentiates when about to be ordained to the sacred office.

Huron Presbytery, at their meeting next following this deliverance of the Assembly, resolved upon a compliance with the action. They declared their purpose in the future to require all licentiates and ordained ministers, coming from other ecclesiastical bodies not connected with the Presbyterian Church, wishing to unite with them, to answer the same questions as referred to above, and in the same manner as though they were to be licensed or ordained by this Presbytery, before they could be received as members. There appears to have been no opposition to this resolution from any member of the body.

HURON CLASSICAL INSTITUTE.

Regard to the importance of an educated ministry has ever been a prominent feature of the Presbyterian Church. Huron Presbytery was in full sympathy with the Church at large in this matter, and, besides, there was a feeling that the demand for more ministers was pressing, and that something should be done to encourage and help young men to secure the proper qualifications for the sacred office. As the result of this feeling, the Presbytery, at its meeting September 13, 1831, deliberated upon the matter of establishing a classical school within their own bounds, and a committee was appointed to devise and carry into effect measures for the accomplishment of this object.

This committee consisted of D. Higgins, E. Conger, John Seymour, John Fuller, E. Judson, Philo Clark, X. Betts, John Beach, E. P. Salmon, B. Sturtivant, M. Farwell, and Ebenezer

Andrews. To these twelve were afterward added eight others: George G. Baker, S. J. Bradstreet, Samuel Dunton, A. B. Harris, E. Lane, Almon Ruggles, M. C. Sanders, and Asa Sanford. The twenty were constituted the Board of Trustees. The Committee of twelve reported at the next meeting of Presbytery, on November 29th, that the measure met with quite general approbation throughout the county, and that liberal pecuniary pledges had been proposed in several places for the purpose of securing the location.

But in view of the superior advantages of Milan, and in further consideration of the sum of \$2000, pledged to aid in securing lands and buildings for the school, this place was recommended as the best location for the proposed institution. The recommendation was adopted. The school was located at Milan, and was to be called "The Huron Classical Institute." The Board was appointed and directed to secure the erection of suitable buildings, and to put in operation, upon a broad and liberal plan, an academical institution where youth of both sexes could receive a polite English and classical education. The Presbytery define in full the purposes of the school, and guard carefully against the danger of teachers of unsafe religious belief or character being employed; and, to secure its successful operation, they assumed the responsibility, incurred by their committee, of raising for it \$400 annually for five years.

In consequence of this action in founding this school, Western Reserve College was advised not to attempt to raise funds in the bounds of Huron Presbytery for some time.

The Rev. Eldad Barber has left a concise history of this institution, of which he was the first principal, which we here give in his own language:—

"The Huron Institute owes its existence to extensive revivals of religion in the churches of Huron Presbytery in the years 1830 and 1831. The Rev. Messrs. Judson and Conger, who were especially active in these revivals, having attended protracted meetings in most of these churches, became acquainted with a number of young men among the converts whom they

felt it important they should encourage to enter upon a course of study for the ministry. There was at that time no school west of Hudson, on the Reserve, where young men could be prepared for college. This led Mr. Judson to engage earnestly in the enterprise of founding an institution where young men could be fitted for college, and where, in some special instances, they could pursue such a course of study as would enable them to enter a theological seminary, and also where the youth of both sexes within the bounds of the Presbytery could enjoy the advantages of a first-class high school or academy.

“The subject was brought up in the Presbytery and earnestly discussed, and a Board of Trustees was appointed, consisting of twenty men, who were believed to be the most deeply interested in the cause of education, selected from all parts of Huron County. At the next session of the Legislature, in the winter of 1831-2, an act of incorporation was obtained by which this Board of Trustees, nominated by the Presbytery, was incorporated, with power to fill their own vacancies, and making the Principal of the institution, *ex-officio*, a member. The corporate name was the *Huron Institute*. It was proposed to raise \$4000 at the start for the purpose of securing a site and erecting a building for the use of the institution. Of this sum the people of Milan, on condition that the institute should be located there, agreed to raise one-half, and the churches of Huron Presbytery were expected to furnish the other half.

“Mr. Judson, as agent for the Board, entered earnestly upon the work of securing the proposed sum. He could assure all the churches in the Presbytery that it would be greatly to their interest to have such an institution within their bounds, where their sons and daughters could be educated at much less expense than by sending them abroad. He succeeded in raising the amount proposed in the churches, and the people of Milan more than redeemed their pledge of \$2000.

“But the Institution grew too fast. Other buildings were urgently needed to carry out the original plan of a boarding-house and a workshop. The Huron Institute was founded on

the Manual Labor System, so popular at that day, affording facilities for all those who wished it for laboring a part of each day. The contracts for the land and the Institute building to be erected thereon exhausted the \$4000, and then additional improvements led to the accumulation of a debt that was long a source of vexation to the Board, and was finally canceled by the sale of a part of the Institute grounds and the boarding-house. It led also to the assumption by the Principal of the Institute of the pecuniary responsibility of providing for the department of instruction from the income from the tuition bills. This responsibility, assumed temporarily in the enthusiastic ardor of building up the Institute, was never removed, but left as an inheritance to his successor.

“The Institute building could not be finished before November, 1832. But as there was a class of ten or fifteen young men wishing to commence at once a course of preparation for college, and as several families in Milan were anxious that the school should be opened that spring, it was resolved to commence the exercises immediately, with such accommodations as could be secured in the village.

“The Rev. E. Barber was appointed Principal, and he came to Milan and opened the Institution the 20th of April, 1832. The room at first occupied was in the office of J. Smith, Esq. Six students only were present the first week, but before the close of the quarter twenty-five were enrolled. The second quarter commenced with thirty-six scholars, too many to be accommodated in the small room at first occupied, and a larger room was obtained in the upper story of a house, then called the *Harkness House*. The building was not quite ready to be occupied at the commencement of the third quarter, and for a few weeks the law office of R. P. Hopkins, Esq., was obtained.

“In December one room on the second floor of the Institute building was finished and immediately occupied, and although in other parts of the building the sounds of the saw and hammer were heard for several weeks, yet the annoyance of such sounds in study and recitation hours was cheerfully

borne in view of the superior advantages our new room afforded.

“The catalogue of this first year of the Huron Institute has 90 names on its roll—46 males and 44 females. Of this number 14 were studying Latin and Greek with a view of fitting themselves for college. Eight of them entered upon a college course. The Institute was highly prospered during the second and third years of its course.

“The catalogue of the third year numbered 127, of whom 28 were in the classical department, 55 in the English department, and 44 in the female department. Of this first class fitted for a college course at the Institute, 14 entered upon such a course, 11 graduated from college, of whom five entered the ministry, four entered a theological seminary without graduating from college, four devoted themselves to teaching, three became lawyers, and four physicians.

“It has been already stated that the Principal, soon after commencing the school, took upon himself the pecuniary responsibility of furnishing the necessary instruction from the avails of the tuition bills. This was done to encourage the Board to complete the necessary buildings in addition to the one already under contract, viz. : a workshop and a boarding house. The tuition was fixed by the Board at four dollars per quarter in the classical department, and at three dollars per quarter in the English and female departments. The whole income for the first year was less than \$400, out of which \$150 was paid for assistant instruction. It was deemed expedient to make special sacrifices at that time in order to place the Institution in the most favorable condition and reduce the expenses to students as low as possible. In this effort the Principal was aided and encouraged very much by many of the families in the village, who, at much inconvenience to themselves, took students to board at the low rate of one dollar or one dollar and a quarter per week, and furnished many places where they could pay their board by rendering some assistance in the fam-

ily. No student was ever refused admission, or ever dismissed because too poor to pay tuition.

“Mr. Henry Ballantine, a graduate of Athens University, Ohio, was employed as assistant teacher one year, from November, 1832. Mr. Ballantine subsequently studied theology, and spent nearly thirty years of his life as a missionary in India. Mr. Benjamin Judson succeeded him as assistant teacher, and continued in that capacity until the spring of 1835. Mrs. C. B. Stuart was employed as the first assistant in the female department, and Miss E. A. Hubbard succeeded her in the spring of 1834, and continued until the autumn of 1835.

“In consequence of severe and long protracted sickness, the Principal, in the summer of 1835, resigned his position, and Mr. S. C. Hickok was appointed in his place. Mr. Hickok continued till April, 1839, and then resigned. In 1843 Mr. Henry W. Williams was elected principal of the Institute. In 1848 Rev. Lemuel Bissell took charge of the school and continued two years. Mr. Robert Bliss, of Boston, then became principal, but dismissed the school after two weeks and returned East. The cause assigned by the secretary of the Institution was, ‘home sickness.’ Mr. T. S. Bradley, of Auburn Theological Seminary, next took charge of the school in 1850-51. Mr. Nathan Barrows, Mr. Dwight Sayles, and Mr. John McKee were employed successively as Principals till 1857.

“In 1858 the Trustees leased the Institute building for a term of years to Rev. Asa Brainard and S. F. Newman, for the purpose of a normal school, which has continued in successful operation till the present time (1868), and is now under the superintendence of the last-named gentleman.

“It is difficult to tell the number of students that prepared for college at the Institute. There was a large number, not a few entering the ministry.”

The building has, during all these years, until 1888, been occupied, with but short intermissions, as a school of some kind—either as an academy or a normal school. In 1858 it

passed from the *special* regard of the Presbytery. It was, in its day, an institution fruitful of great good.

MINISTERS AND CHURCHES, 1832-1836.

On the 10th of April, 1832, Rev. Eldad Barber was received from the Presbytery of Columbus, entering immediately upon his duties as Principal of the Huron Institute. On the same day, Rev. John Beach was dismissed to the Presbytery of Detroit, and Rev. H. Cowles to that of Grand River.

The Rev. David Smith was received from the Presbytery of Erie on the 11th of September.

On the 7th of January the church of Florence was organized, and on the 22d of April was organized the church of Scipio (Republic).

The church of Tiffin, though organized February 13, 1830, and probably temporarily constituted as early as 1828, appears, by its delegate and records, for the first time in Presbytery April 9, 1833.

The church of Venice (Attica) was formed September 24, 1833; and the church of Lower Sandusky (Fremont), November 30, of the same year.

October 8th, Mr. Elroy Bascom, a licentiate from the Middlesex Association, was received, and, after the usual process, his name was added to the roll by his ordination to the Gospel ministry.

REV. JAMES ROBINSON.

In this same year, 1833, September 11th, Rev. James Robinson was dismissed to the Presbytery of Richland. Mr. Robinson had been, for over five years, one of the useful men in the Presbytery. He came from the Presbytery of Columbus. He had gathered a congregation of worshipers in the region of Melmore, Seneca County. He reported this fact to the first meeting of Huron Presbytery that he attended when he became a member of it; and in connection with Rev. E. Conger

he organized there a church, on the 13th of October, 1828, with twenty-seven members. He also gathered together the congregation of Presbyterians in Tiffin in the summer of 1828, and organized there a church on the 13th of February, 1830, with sixteen members. The church of Republic was also, in part, the fruit of his missionary labors.

There are yet those in Tiffin who remember his appearance, his manner of preaching, especially his long sermons, and his character. He is said to have been a man of very respectable and ministerial appearance. His clothing was neat and becoming; his manners were polished and affable. He was an earnest, able, and faithful minister of the Word—a man well suited to the work of a pioneer in the Master's kingdom. We have been told also by an old resident who knew him well that he was a fine singer, and rendered not only enjoyment but also help to the new communities in giving instruction in this art.

REV. LOREN ROBBINS.

Quite different were the impressions left by Rev. Loren Robbins. He had come from the East in 1831 as a licentiate, and was ordained by the Presbytery. He only remained, however, for about a year, when he returned to the East and settled there, without any regard to his Presbytery. Some correspondence was had with him, or rather letters were written to him, regarding his disorderly conduct. To this he paid but little attention. He seems not to have at any time asked for a letter of dismissal, and never received one. As nothing could be done with him, his name was eventually dropped from the roll.

OTHER MINISTERS.

During the year 1834 three ministers were added, namely: Rev. Thomas Kennan, from the Presbytery of St. Lawrence; Rev. Chapin R. Clarke, from the Presbytery of Cayuga, and Rev. Stephen Saunders, from the Presbytery of Bedford.

These were all received on the same day, September 10th.

In 1835 five ministers were received and enrolled. On the 13th of January, at a special meeting in Bloom, Rev. J. W. Beecher was received from the Union Presbytery, Tennessee, and on the same day Mr. John McCutcheon, a licentiate of the Presbytery of Columbus, who had been preaching within the bounds of Huron Presbytery for more than a year, as an evangelist, was received by letter, examined, and then ordained to the ministry.

April 14th, Rev. Bennet Roberts was received from the Washington County Conference, of Maine.

September 30th, Rev. Joseph Crawford was received from the Presbytery of Bath, and on the same day Mr. Alfred Newton, a licentiate of the Western Association, of New Haven, Connecticut, was received, and became a member of Presbytery by his ordination to the ministry.

REV. ALFRED NEWTON.

This brother, Mr. Newton, came to the Presbytery in his youth to take charge of the church of Norwalk. Over this church he was installed as pastor, and here he remained, a faithful minister, for more than thirty-five years, when he resigned the pastorate. After this he still abode in Norwalk, loved and honored, until the Lord called him to his rest and reward, at a good old age.

Several of the ministerial members of the Presbytery at this present time remember the endeared name and the pleasant face of Dr. Alfred Newton, and to those of us who do, he thus stands as the only link connecting the present with the past. He belonged to the early and the trying history of this body. We have seen him and loved him, but we never saw one of those whose names appear before his upon the Presbyterial roll.

DISMISSALS AND DEATH.

Three ministers were, in 1835, dismissed to other bodies: April 15th, Rev. Elroy Bascom, to the Presbytery of Athens; July 15th, Rev. Chapin R. Clarke, to the Presbytery of Cleveland; July 15th, Rev. John H. Russ, to the Presbytery of Cleveland; and on the 3d of June the Presbytery were called upon to chronicle their first removal of a member by death. On that day Rev. Stephen Saunders died. He had been a member of the body for only about nine months, and no further record is made of the man beyond the simple fact of his death.

OTHER ADDITIONS OF MEN AND CHURCHES.

In 1836 two ministers were added. April 13th, Rev. Joseph Edwards was received from the Presbytery of Cleveland, and on the same day Rev. Alvan Nash was received from Portage Presbytery. On the 14th of July he was installed pastor of the church of Sandusky. August 20, 1834, the church of Ripley was organized. January 13, 1835, the church of Bloom was organized. November 13, 1835, the church of Perrysburg was organized. February 10, 1835, the church of Huron was organized. April 30, 1835, the church of Bronson was organized. September 19, 1836, the church of Bellevue was organized, and on the 13th of April, 1836, Rev. Bennet Roberts was dismissed to the Presbytery of Athens.

REV. JOSEPH CRAWFORD DISCIPLINED.

The Presbytery, on the 21st of June, 1836, performed the unpleasant duty of subjecting one of the ministers of the body to a trial for misdemeanor. Rev. Joseph Crawford had only been received in the September previous. Now he comes before his brethren to meet, in solemn session of a judiciary court of the Lord Jesus, the charge of unchristian conduct, in neglecting the house of God, neglecting family prayer, and permitting

ardent spirits to be used on his premises. These were certainly serious charges to be brought against any professing Christian, and especially against a minister. They were not all sustained in the trial. Some explanations were made which seemed to palliate somewhat the facts that were proven, and even admitted. And yet enough was proven and left unpalliated to require a solemn reproof and admonition from the Presbytery, which was given. Unfortunately, as so often happens, the reproof did not result in a radical change in the man. He never was of any benefit to the Presbytery or to the Church. He continued to be a crooked stick, perhaps not attempting to preach much, for some years, when the same charges were renewed.

OTHER CASES OF CASUISTRY.

It would seem that somewhere there were difficulties between brethren in the churches, and perhaps some were appealing to the world to help to a settlement of the difficulties. As a result, the question was brought to the Presbytery and their judgment solicited thereon—“*Whether a Christian has a right to go to law with a brother?*”

The answer returned by the body was that one should never do so until all other possible means of redress had been employed, and that redress of all grievances should first, and mainly, be sought in the Church, as between brother and brother.

The matter of the desecration of the Sabbath also demanded attention, and great sorrow was expressed in view of the appalling extent of this sin, and the churches were enjoined to bring to account those members who were guilty of it, while all unnecessary traveling and visiting on the Lord's Day was condemned.

In this connection the attention of the Presbytery was called to the fact that a minister from another body, a Rev. Mr. Curry, of the Presbytery of Mecklenburgh, Kentucky, on his way as a Commissioner to the General Assembly did openly desecrate

the Sabbath. This he did by traveling on that day, and without any excuse, in a public conveyance from Mansfield to Portland.

The Presbytery, after hearing the facts and considering the question of duty, passed a resolution directing their stated clerk to inform the stated clerk of the said Presbytery of Mechlenburgh that Mr. Curry had so conducted himself on his way to the Assembly. With this discharge of duty, the case of this erring traveler here endeth, so far as the Huron Presbytery was concerned.

The case, however, was duly attended to in Kentucky. The brother acknowledged his error, and, by proper confession, made satisfaction to his Presbytery, of which fact report was made to the stated clerk of this body.

NEW CONFESSION OF FAITH.

There had been some talk as to the propriety of revising the Confession of Faith and Covenant prepared at the organization of the Presbytery for use in the Congregational churches. There had also developed a disposition to make all the churches more homogeneous, both in doctrine and government, and at the April meeting in 1833 a resolution was adopted recommending each church to become so organized as to afford to each member the privilege of being disciplined according to his own choice, either as a Congregationalist or Presbyterian. In the Constitution of some of the churches of both classes this would require some change, but it was believed to be in accordance with the Plan of Union, which the Presbytery, and the churches also, were supposed to have in view.

For the revision of the Confession of Faith and Covenant, a committee had been appointed in April, 1832, consisting of Messrs. Conger, Judson, and Elder John Seymour. This Committee reported a Confession and Covenant prepared by them, at the next meeting of the body, in September. After some discussion of the report it was decided to defer the whole

matter to the next stated meeting, in April, 1833, and another committee was appointed, consisting of Messrs. Bradstreet, Dunton, and Elder Parish, whose duty was to prepare another Confession of Faith, containing such doctrines only, with the Scripture proofs, as evangelical and enlightened Christians of all denominations receive, and such only as are fundamental and essential to salvation. The idea underlying all this would go far toward making any Confession of Faith or distinct Creed unnecessary if fully exemplified, as certain doctrines regarded as fundamental by many are not even believed by some others.

It is probable that the brethren discovered that such a Creed would, of necessity, leave out so much as to be about valueless. In due time this Committee reported, and both reports being now before the Presbytery, a third committee, consisting of the chairmen of the former two, with four others added, was appointed to compare the two Confessions and, if possible, agree upon one which they could commend for the adoption of Presbytery.

In September, 1833, this Committee, having succeeded in an agreement, presented a revised Creed and Covenant, which, after careful consideration, was adopted.

The changes made in the former Confession of Faith are so few that the new one hardly deserves to be called a *revision*. The number of articles of belief are the same in both, and the substance and sentiment are exactly the same, except that in Article 7, regarding election, the statement in the old that "all those whom He has not thus elected are left to pursue their own chosen way, and to suffer the punishment due to their sins," is wanting in the new. In the last three articles there is a change of place only.

In the *Covenant* the change made was not material. The doctrines and spirit of both the Creed and the Covenant remain soundly Calvinistic. Most of the articles are such that most enlightened Christians can receive them, and are so clearly Scriptural that all should. Another committee was appointed to select and arrange the proof texts from the Scriptures, and publish the whole, so as to be within reach of all the churches.

CHAPTER IV.

THE IMPENDING CRISIS.

There is to be observed in the records of Huron Presbytery a loyal disposition toward the General Assembly. The acts of the Assembly were noted and approved, and, where occasion called for it, they were commended to the churches.

There were several respects, however, in which great difficulties were felt to be in the way of full accord with all that was expected of the Presbytery and of the churches. It was an irrepressible fact that the churches were partly Congregational, and the Presbytery earnestly sought to be true to the terms of the "Plan of Union" and to the circumstances of their situation. As the years sped onward, and as the pressure from abroad increased, the difficulties were evidently multiplying. The Presbytery could not meet all the expectations of the Presbyterian Church throughout the land, nor could they satisfy the demands of Congregationalism.

FIRST TROUBLED WATERS.

The first time the acts of the General Assembly were questioned was in the year 1828. The waters then seem to have been just a little ruffled, and the difficulties of the situation are becoming manifest.

As would appear from the records, the occasion was not a very serious one. Doubtless there was more in it than lies upon the surface. The Assembly was at least thought to be pressing upon the toes of the Presbytery. The matter in hand had reference to sessional reports which were to be prepared for the Presbytery, and which were to constitute the substance of the

Presbyterial report to the Assembly. The higher judicatory had sent down its form for such reports, and required that in the column headed "Missionary Funds" all moneys collected for any evangelical mission should be inserted, and *particularly* all sums collected for the Board of Missions under the care of the General Assembly, for the American Home Missionary Society, and for the American Board of Commissioners for Foreign Missions. In addition to this, full directions were given for all other items in the sessional reports to the Presbytery. Then it was further added, "That the stated clerk of each session is directed to make out, in each year, the sessional report to Presbytery up to the 1st of April, and transmit the same to the stated clerk of that Presbytery to which the session belongs; and the stated clerk of Presbytery, on or before the 1st day of May in each year, was required to transmit by mail to the stated clerk of the General Assembly a Presbyterial report, bearing date of April 1st, prepared from the sessional reports, according to the foregoing directions."

There was something in these requirements that did not meet the favor of the members of Huron Presbytery. This body, on the 20th of August, 1828, declared "that, in their opinion, the stated clerks of sessions and of Presbyteries can properly be directed only by the judicatories to which they respectively belong; and that the General Assembly, in their direction to these officers, as recorded in their printed minutes, have assumed a jurisdiction which they do not possess, and have transcended the powers vested in them by the Constitution of our Church."

They declared further, "that the local situation of the churches under their care was such as to render a compliance with the directions of the Assembly, above referred to, impracticable."

What the special points in the difficulty were is not made clear, or where the unreasonableness of the Assembly's requirements lay is not specified. The Presbytery was giving its contributions to the American Boards, and not to that of the General Assembly, and some of the churches did not have a session,

or a stated clerk of session, who would feel the obligation to respond to the requirements sent down to such officers. These facts were doubtless in the minds of the members of the Presbytery when they spoke of the "local situation of the churches under their care," and they doubtless regarded the requirement as somewhat of the nature of a general inquisition. In three years from this time we find a resolution before the body declaring that thereafter it should not be required of their churches, in making their statistical reports, to give any account of their benevolent contributions. This was, however, indefinitely postponed, as was also another resolution requiring all committeemen in the churches to be ordained as elders before they could again sit as commissioners in the Presbytery or the Synod. The former of these resolutions would have been resistance to the Assembly; the latter would have been the nullification of the "Plan of Union."

At all events, we have in this action of the Presbytery, in 1828, a slight admonition of the fact that Presbyterians in general, and especially those unacquainted with the state of things in the Western Reserve, could not see in all respects just as the men in the midst of the mixed relation of the churches, and in churches which had been so largely aided by the American Home Missionary Society, or its predecessor on these grounds, the Missionary Society of Connecticut, must and did see.

HOME MISSIONS AND CINCINNATI CONVENTION.

The subject of home missions was one which was destined to create no little vexation throughout the churches, and especially in the church judicatories. It was during these years, constantly harassing in the Assembly, in the Synods, and in the Presbyteries.

The desire to evangelize the Western country, with its growing populations, was one which found a place in the minds of ministers and churches. But there was conflict as to the organizations through which the object was to be attained. There

was the Presbyterian Board of Home Missions, which was organized in 1816 and reorganized in 1828, and to which, in 1829, the Synod of Pittsburgh, which had borne the "*style* of the Western Missionary Society" since 1802, and which had been, in all those years, carrying forward missionary operations in the West, transferred its work and its funds.

And there was the American Home Missionary Society, which had been organized in 1826 by the union of several independent missionary associations.

Both of these organizations were looking toward the West, seeking and finding men to occupy the opening fields and money to support them. The American Society claimed the support of all the churches, not only of those that were Congregational, but also of the Presbyterian, the Associate Reformed, and the Dutch Reformed; and it received aid largely from all of these sources, supporting also missionaries of these various denominations.

The Presbyterian Board claimed, in its efforts, the support of the Presbyterian churches and the Presbyteries which were under the care of the General Assembly.

Efforts had been made toward peace and harmony, in the belief that both the Board and the Society could labor for the same object, in the same regions, without detriment to each other, and wishing each other God's blessing. These efforts had failed. Naturally enough, and surely justly enough, Presbyterians determined to keep alive their own Board, which was the older, and which had, as the Western Missionary Society, been carrying forward missionary operations in the West since 1802, as early as the Missionary Society of Connecticut.

It was, however, felt that great evils were resulting from the conflicting action of the Board and the Society, and that something should be done to promote, in greater harmony, the interests of Christ's Kingdom in the regions under consideration.

This all-absorbing subject came before the General Assembly

of 1831. There was great division of sentiment. The feeling, indeed, in that body reached high fever heat. Each of the great missionary organizations had its friends. Many desired that the Presbyterian Board should give place to the American Society, and thought that more good could be accomplished by one great, united society than by the two organizations. An effort was made to amalgamate the two. All plans to this end, however, failed. Finally, a committee of compromise was appointed. This Committee reported according to the desire of the friends of the American Society. The leading thought in their report was that the Presbyteries and churches in the West should really settle the matter by coming to some agreement in conference among themselves as to what was best. The full report of this Committee was as follows:—

“In view of existing evils, resulting from the separate action of the Board of Home Missions of the General Assembly and the American Home Missionary Society, the General Assembly recommends to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, and Illinois, and the Presbyteries connected with the same, to correspond with each other, and endeavor to agree upon some plan of conducting domestic missions in the Western States, and report the result of their correspondence to the next General Assembly; it being understood that the brethren of the West be left to their freedom to form any organization which, in their judgment, may best promote the cause of missions in those States; and, also, that all the Synods and Presbyteries in the valley of the Mississippi may be embraced in this correspondence, provided they desire it.”

It was also resolved by the Assembly that the existing Board of Missions be reappointed. A large majority of the body adopted the above paper.

In accordance with this action of the General Assembly the Presbytery of Huron, at its meeting in September, 1831, received a notice signed by Rev. J. Thompson, chairman of the committee to whom the matter had been eventually referred

to make arrangements for a convention, calling the convention to meet in Cincinnati on the 23d of November following. They also, along with this notice, received a circular from the Presbytery of West Lexington regarding the organization of the convention. This Presbytery had proposed a plan for the said organization which had been endorsed by several other presbyteries and by the Committee of which the Rev. J. Thompson was chairman. In the plan it was declared "desirable and expedient that all the Presbyteries in the valley be represented: that their representation be upon the ratio to which they are entitled in the Assembly; that if distant presbyteries send a less number than their ratio they still should be entitled to their full vote; that if any presbytery be unable to send delegates it should forward an answer to the question, 'To what plan for conducting missions in the valley of the Mississippi would your Presbytery give the preference?' and that no delegate be sent who has not been regularly ordained to the ministry or eldership, after taking the prescribed obligations to the Constitution."

Upon this notice and circular a committee of Presbytery, composed of Messrs. Judson, Higgins, and Hamilton, reported a paper, which was adopted, in which is expressed a deep interest in the object of the action of the General Assembly in pursuance of which the proposed convention was called. The answer of the Presbytery is also given to the question proposed: "To what plan of conducting domestic missions in the Western country would your Presbytery give the preference?" The answer is, "We are decidedly of opinion that the interests of religion, the cause of the Presbyterian Church, and the necessity of the moral wastes of the West require that an association or society for domestic missions should be formed, having its centre of operations in Cincinnati or some other convenient place in the Western country; that this society should be formed by the delegates to the convention while they are together; that an Executive Committee or Board of Directors be appointed to enter immediately upon the business of the

society; and that such committee or directors, elected from time to time at the stated meetings of the society should be authorized to manage all the business of the society during its recess; and that the society, when formed, should be auxiliary neither to the American Home Missionary Society nor to the Assembly's Board of Missions, but co-operate with both or either of them on such terms as may be mutually agreed upon by the Western Society and the above-named board and society."

Such an organization, they believed, would effectually remove the evils alluded to in the resolutions of the General Assembly.

Two ministers, Messrs Conger and Betts, and two elders, D. Everett and H. M. Clarke, were appointed to attend the convention; and it was decided that in case of the failure of these delegates, the Rev. D. W. Lathrop, of the Presbytery of Cleveland, was authorized to act in their behalf on any question that might come before the convention.

The Cincinnati Convention met at the appointed time. On the third day of its sessions a proposition was made to organize a Western Board of Missions similar to that suggested in the above action of Huron Presbytery. It was, however, rejected by a vote of forty-one to twenty-eight. Other suggestions were tried and defeated. Finally, after the sessions of six days, the result was embodied in the following minute:—

"WHEREAS, It appears from the report of the Committee to receive and report all written communications to the Convention, that of the Presbyteries in the valley of the Mississippi, fifteen, entitled to forty-two votes, have not been heard from: that one, entitled to two votes, is in favor of the American Home Missionary Society; that one, entitled to four votes, is in favor of both Boards as they now exist; that two, entitled to eight votes, are in favor of an independent Western society; that one, entitled to two votes, is in favor of ecclesiastical supervision: and that seven, entitled to twenty-two votes, are in favor of the General Assembly's Board in its present organization; and

"WHEREAS, Twenty Presbyteries, entitled to seventy votes, being actually present in the Convention, a plan for the estab-

lishment of a Western Board of Missions, under the care of the General Assembly, after full discussion, has been rejected by a vote of forty-one to twenty-eight; and as it appears to the Convention, from these facts, that no arrangement into which we can possibly enter is likely to reconcile conflicting views on the subject; that, so far from healing divisions, or restoring peace to the churches, by any new expedients, they would only tend to multiply the points of difference and increase the evil; therefore,

“*Resolved*, That, under these circumstances, they deem it inexpedient to propose any change in the General Assembly’s mode of conducting missions, as they fully approve of that now in successful operation; and that the purity, peace, and prosperity of the Presbyterian Church materially depend on the active and efficient aid the Sessions and Presbyteries under its care may afford to the Assembly’s Board.”

This minute was adopted by fifty-four ayes to fifteen noes.

Whether the delegates from Huron Presbytery were present in the Convention or not has not been recorded. The Rev. D. W. Lathrop, who was to represent them in case of their absence, was present, and stood very decidedly with the minority in their views and actions. Great dissatisfaction was felt by the minority with the course and results of the Convention. Mr. Lathrop was present at the next April meeting of Huron Presbytery, when the minutes of the Convention came up for review, possibly, however, as a silent spectator. A committee, consisting of Messrs. Barber, Cowles, and Edwards, was appointed to prepare a report expressive of the views of Presbytery upon what had been done.

The sympathies of the body were with the minority, and they were greatly out of patience with the views of the majority. They had honestly hoped that neither the Board of the Assembly nor the American Society should be victorious in the Convention, but that an independent missionary organization for the West should be effected, to be upon friendly terms with both of the others and to co-operate with them.

This, they thought, was the way to peace and to successful missions. The friends of the Presbyterian Board were, however, in the majority, and the Board was in the end sustained. The disappointment of the Presbytery was very strongly expressed in the report of the Committee. They declare that they regard the action of the majority as a departure from the spirit of the resolution of the Assembly authorizing the Convention, and from the known views of a large proportion of the Presbyterian churches in the West; such a departure as ought effectually to prevent the decisions of the Convention from having any weight in the missionary action of the next General Assembly.

And they especially deprecated, as a violation of their most sacred obligations as Presbyterians and as Christians, any measures tending to the result, as they supposed, aimed at by the majority, of the exclusion from the bounds of the Presbyterian Church of a Society which had under the blessing of God, so extensively and so largely benefited this Church in the Valley of the Mississippi, and whose operations were, even at that time, so signally blessed of God, as the American Home Missionary Society.

These views of the Presbytery were placed in the hands of their commissioners to the Assembly. But the great controversy was in a sense terminated by the action of the Convention. After that the Board of Home Missions was to be regarded as an established fact, and it was to pursue its work independently in the Western country. The sympathy of Huron Presbytery for the American Board was both natural and Christian. The whole of the Western Reserve was in a sense Connecticut territory, and the Missionary Society of Connecticut had from the first of the century sought to plant churches on these grounds. Men had been sent out and supported in their missionary work, and Presbyterians had been supported by the same Society and in the same territory. The Presbyteries owed more than they could tell to this Society, and Huron Presbytery realized the debt with grate-

ful remembrance. And as the American Society came in eventually to cover the same ground and to pursue the same work, the good men of the Presbytery and of the churches felt that it would be inconsistent in them now to abandon the parent that had so long, and in times of great trial, nourished and encouraged them. Who can fail to see their situation or to honor their motive?

RISE OF OBERLINISM.

Not only did the members of Huron Presbytery find occasion to differ with presbyteries and synods in other parts of the land, but at home, on the Western Reserve and in their own vicinity, troubles and forebodings of division were beginning to arise. They came evidently from both the Congregational and the Presbyterian sides. There were many of both denominations who were not satisfied with the "Plan of Union" arrangement for presbyteries and churches. The dissatisfaction was growing. Much of the trouble doubtless came from outside pressure, but it was beginning to develop within. In Huron Presbytery, however, nearly, if not quite, all the ministers and churches hoped that no divisions would occur.

It was in 1833 that Oberlin College was founded. Rev. John J. Shipherd, who was pastor of the Presbyterian Church in Elyria, resigned the charge, in 1832, that he might devote his time to laying the foundations for an institution of learning. Mr. Shipherd was a man of earnest Christian spirit, a man of faith and of prayer, and what he desired was to secure a truly Christian college with truly Christian surroundings. He certainly did lay the foundations for an institution whose influence for good has been very widely and powerfully felt. The school was opened on the 3d of December, 1833. From the beginning its progress was encouraging. Without any such direct design on the part of its founders, along with its development there came increasing dangers to the peace and unity of the churches. This fact could no longer be disguised, and without intimating

anything like blame toward the Oberlin men or measures, on the 15th of April, 1835, a strong approval was voted upon the following memorial, which was brought before several of the Presbyteries: "We, the undersigned ministers of the Gospel on the Western Reserve, deprecating a division among brethren, to which, in the present aspect of things, there appears to be a tendency, would respectfully suggest, as the means of preventing it, the immediate and complete organization of the Theological Department of the Western Reserve College, and the appointment of the Rev. Charles G. Finney, of New York, as one of the professors."

This resolution, unanimously adopted, was ordered to be signed by the Moderator and Clerk and forwarded to the President of Western Reserve College.

Mr. Finney, in his autobiography, refers to an invitation to accept a professorship in this institution. But the times were then not a little troublesome, and he was wanted also at Oberlin. About this time there had been a breaking up of Lane Seminary on account of the prohibition by the trustees of the discussion of the slavery question by the students.

Rev. Asa Mahan, of Cincinnati, one of the trustees of the Seminary, had stoutly resisted the prohibition of free discussion. In January, 1835, he and Rev. John J. Shipherd went to New York to persuade Mr. Finney to go to Oberlin as Professor of Theology there. They assured him that the disaffected students of Lane would become his pupils—that they had themselves proposed to go to Oberlin if he should accept the call. The desire at both Hudson and Oberlin to secure Mr. Finney was very strong. The strife was, evidently, somewhat warm.

But Mr. Finney went to Oberlin, and this plan of the Presbytery, and of others, to prevent the breaking up of existing relations was defeated. What might have been the result had Mr. Finney gone to Hudson, different from what it was upon the Presbyterianism of the Western Reserve, who can tell?

There was an awakening of Congregationalism and a quick-

ening of denominational zeal, and the effects were realized to some extent in Huron Presbytery.

It is true that both Mr. Mahan and Mr. Finney "were Presbyterian in their church connections before going to Oberlin, and had no special leaning to Congregationalism," yet, in 1834, a Congregational church had been organized at Oberlin; and, although received under the care of the Cleveland Presbytery, this church was represented by delegates in the Convention, in September, 1836, when a Congregational Association for the Western Reserve was organized. This organization was consummated at Oberlin, there being present nine ministers and thirty-four lay delegates, representing twenty churches.

The Oberlin church then withdrew from the Presbytery, and in a few years all the professors of the College had united with the Association.

This was the beginning of that disintegration and separation which continued its progress for many years, even down to the reunion of 1870, and beyond that.

SLAVERY.

No other question, in those years, so agitated the *nation* as did the subject of slavery, and in no part of the country was the interest more deeply felt than in the Western Reserve. The Presbytery of Huron was by no means indifferent.

There the slave found most cordial sympathy, and the slaveholder strong condemnation. The Presbytery was ever ready to pass such resolutions as a high Christian sentiment and the exigencies of the case seemed to demand.

On the 13th of April, 1836, certain documents were received from the Presbytery of Chillicothe, embodying some strong anti-slavery resolutions passed by that body, whereupon, at the recommendation of a committee, consisting of Rev. E. Judson, Rev. E. Barber, and Elder James Boyd, the following declaration was made:—

"WHEREAS, The subject of slavery is exciting a deep interest

throughout our country; and whereas, the discussion of it, at the present time, has an important bearing, not only on the relation of master and slave, but also upon our own constitutional rights as citizens of a free State, and upon our relations as members of the Church of the Lord Jesus Christ: therefore,

“*Resolved*, 1st. That the time has come when this Presbytery can no longer, with propriety, withhold an expression of its opinion upon the merits of the question.

“2d. That, as citizens of a free Republic, we feel it to be our duty to insist upon the right guaranteed to us by the Constitution of the United States and by this State, to discuss freely, when we please, the merits of the whole question of Slavery.”

The body then proceeds to adopt the resolutions of the Presbytery of Chillicothe as its own sentiment. These resolutions condemned the giving or bequeathing of slaves, to children or others, as property; the selling to a slave his own liberty, except when he had been bought at his own request and had failed to remunerate his master; the offering to a slave his liberty only on condition that he leave the country; the refusing to give to an emancipated slave a reasonable compensation for his labor, when the master is able to do so, and turning him out to the world when he wishes to stay as a tenant or hireling; the advertising of a reward for a runaway slave when he has been guilty of no other crime than running away; the apprehending of a slave who is endeavoring to escape from slavery; the keeping of slaves in ignorance, and preventing them from learning to read the Word of God, and manifesting a desire to keep them from the house of God, excluding them from a seat in it, and from the Lord's table, with white people.

The Presbytery also assure the brethren of Chillicothe Presbytery that they will stand by them in the defense of these resolutions in the General Assembly or elsewhere. This was the only Presbytery that so heartily endorsed the paper sent out by the Chillicothe brethren, as appears from the history of that body by Dr. Galbraith.

This subject of slavery figures largely in the disturbances of

the time in churches, presbyteries, synods, and Assembly. It may have had some influence, as is claimed by some and denied by others, in the final action of the Assembly of 1837. In that body there were Southern men, and many excellent Northern men, who were indignant against the extreme anti-slavery spirit that was burning strongly in the regions covered by the obnoxious synods. The Synod of Western Reserve, especially, was known to be largely anti-slavery; and the foregoing resolutions show the attitude of Huron Presbytery regarding this irrepressible trouble. That some influence was felt from this source we can readily believe, though there were many Old School men who were as decidedly anti-slavery as the New; and there were New School men who sought to avoid extremes as much as did any of the Old, and even sought to exercise restraint upon the subject in the Assembly.

THE PLAN OF UNION.

Slavery was, however, by no means the chief trouble in the Church at that time. The real difficulty grew out of the "Plan of Union." It was in that arrangement as the fowl is in the egg. The plan was an honest, earnest, Christian effort to have two great denominations coalesce and to continue to work together as though they were one without becoming one.

Good had resulted throughout the Western Reserve from its earlier operations. The time really was when it seemed to be so much a necessity that the Christian spirit which conceived and adopted it in both Congregationalist and Presbyterian can only be commended. This "Plan of Union" had its day in the uniting of the two denominations into one ecclesiasticism, and in keeping alive, organizing, and helping the growth of feeble churches where neither one of the denominations could have done so well. But when we think of it fairly, remembering the weakness of human nature and the strength of sectarian prejudices or of denominational principles—prejudices or

principles that may be kept in subjection to policy or prudence during the time of weakness, but which become larger and stronger as the ability and opportunity to maintain them increase,—we can hardly wonder that difficulty should arise. Indeed, the wonder would be in the other direction.

We may say that it should never have been so, and that most of the ministers and churches under the "Plan of Union" were satisfied and were working along successfully. Still, it was not so with all, and could hardly be always so with any where there was a strong element of the two denominations. There is a difference between Congregationalism and Presbyterianism. There was less difference in 1801 than there is now or was in 1837. The difference is not confined wholly to church government, but, *as the result of this*, reaches out into Christian doctrines. There has always been a large degree of sound Calvinism in the Congregationalist Church. Some of the able defenders of true doctrine have been in that body. But there is a tendency to latitudinarianism in creed and preaching which is more manifest to-day than it was when the "Plan of Union" was adopted. There has always been presumed to be more liberty in this denomination than in the Presbyterian. The differences were felt by both ministers and people. Of both classes new men were ever coming from Congregationalist New England on the one hand, who said, "These churches and Presbyteries and this Synod are not Congregational." And, on the other hand, new men, ministers and people, were coming from Presbyterian regions and churches who would as naturally say, "These churches and Presbyteries and this Synod are not really Presbyterian."

So the fact is that the "anomalous ecclesiasticism" of the Western Reserve was between two fires—two fires threatening it from without and kindling a third fire from within. We are told of one Presbyterian minister who was so dissatisfied with the state of things that he soon sought more congenial regions. How many others, both Congregational and Presby-

terian, did this we are not informed. If we may judge from the frequency of ministerial changes, there were quite a number whose preferences were elsewhere.

From the book left us by Rev. William Kennedy on "The Plan of Union," we gather some facts and suggestions. He says : "The fraternal union and harmony of the churches in the Reserve was not seriously interrupted before the year 1832. Occasionally, even from the first, a zealous sectarian, but recently arrived, would put forth a feeling plea for the ecclesiasticism of his fathers. A few hoped in time to see the union system give way to exclusive Presbyterianism or to pure Congregationalism.

"The subject began to be agitated mainly by new men coming into the Reserve who had little knowledge of the origin or history of the churches. A crusade was preached against all denominationalism, while again Congregationalism was defended as against Presbyterianism. The conflict waxed warmer and warmer, until, in 1836, the Oberlin movement arose, resulting in the formation of a Congregational Union for the Western Reserve.

"Most of the Congregationalism of the Reserve, however, found less affinity with the movement than with Presbyterianism, and remained in its former position.

"The years 1836-7-8 formed a stormy and trying time for the Synod. Earnest, faithful men and churches knew not what to do." . . . "They hoped there would be no schism—hoping against hope. Many Congregationalists were restless under what they regarded as Presbyterianism. On the other hand, a large proportion of the General Assembly were denouncing the Synod of the Reserve for its Congregational irregularities."

As already stated, the Plan of Union was promulgated by the Assembly and by the Congregationalist body in 1801, and for a long time both parties were satisfied with it. But suspicions and doubts began to arise. The denominational feeling was growing, and it ceased to cherish, in its vigor, the charita-

ble spirit out of which the Plan of Union had grown, and so the coming event was casting its shadow before it.

THE BOARDS AND SOCIETIES.

One manifestation of the feeling described above had regard to the benevolent boards and societies. Many were heartily tired of the co-operative system, and Presbyterians were becoming more anxious to control their own missionary operations. The matter was not confined to home missions, nor was the trouble here settled by the Cincinnati Convention. The churches on the Reserve, naturally enough, as we have seen, gave and continued to give their benevolent contributions to the American Home Missionary Society, to the American Board of Commissioners for Foreign Missions, and to the American Education Society. To each and all of these benevolent organizations the Presbytery of Huron was strongly attached. They expressed themselves so again and again, and pledged themselves to sustain them by their prayers and their gifts. This was not according to the wishes and hopes of the large part of the Presbyterian body. For a time no objections had been raised or, perhaps, contemplated.

But the Assembly had organized its own Board of Home Missions in 1816, and reorganized it in 1828, and was actively and prosperously prosecuting the work of home missions. The American Board of Commissioners for Foreign Missions was organized in 1810. Presbyterians espoused its cause and contributed to its funds, and by it some valuable Presbyterian foreign missionaries were sent out and supported.

In 1817, however, the General Assembly resolved to enter upon foreign missionary work as a body, uniting with the Dutch Reformed Churches, and established "The United Foreign Missionary Society" at New York.

In 1826 the American Board proposed the union of the two organizations. The Assembly consented, and directed that

contributions be made by the churches to the American Board. This amalgamation proved unsatisfactory to Presbyterians. The feeling largely prevailed that foreign missions was essentially a Church work, and should be controlled by the Church, and not by any individual society. In consequence of this feeling, the Western Foreign Missionary Society was organized by the Old School Synod of Pittsburg in 1831, with Dr. Elisha Swift as its corresponding secretary. It was reorganized by the Assembly in 1832. Eventually the Board of Foreign Missions was established by the General Assembly in 1837.

The Assembly's Board of Education was organized in 1819, and as the Presbyterian body had its own Boards of Home and Foreign Missions and of Education, it was but natural that there should be felt some dissatisfaction with presbyteries and churches contributing to the board and societies controlled by the Congregationalist body, and withholding from those that were under the care of the same General Assembly to which they were supposed to be subject.

CHIEF GROUNDS OF COMPLAINT.

But the chief grounds of dissatisfaction had regard to *doctrine* and *church polity*. There was doubt of loyalty to Presbyterianism and of the Calvinistic soundness in faith of these presbyteries, and although the ministers themselves, and the churches in these regions, felt that, in the main, there could be no reasonable ground of complaint upon this score, yet there surely were exceptional cases in which there were both disloyalty and unsoundness of doctrine. Mr. Kennedy, who writes largely in defense of the Synod of Western Reserve and of the Plan of Union, says: "It is to be admitted that the Plan of Union, in that by it Congregational ministers were received upon certificate in the same manner that members from one presbytery were received by another, had temporarily introduced a small heterodox element into the fellowship of the Presbyterian Church." He claims, however, that the heterodoxy of the Synod, as such, could only be believed by those who were misinformed.

It is to be admitted, then, that there were such cases, and it is but reasonable to believe that though the noteworthy cases of the kind were not very numerous, they were yet like the dead fly that spoileth the ointment—they gave occasion of censure against the body of which they were members. We cannot find that there were any such instances of unsoundness in Huron Presbytery. They would not have been long sustained if there were. The laws of this body regarding the reception of ministers were very strict. Peculiar care seems, from the very first, to have been observed to prevent heterodoxy of teaching. No matter where ministers came from they were examined in religious experience and doctrinal views, and required to assent to the Westminster Confession of Faith before they were received.

The constant aim of this Presbytery was to be sound in the faith in the true Presbyterian sense.

But the chief point, and most insisted upon in the General Assembly, looked back of the state of things that seemed then to exist. This was what was regarded as "*the original unconstitutionality*" of the act of the Assembly which first endorsed the "Plan of Union." That there was truth in this complaint can hardly be denied. It was surely a break in Presbyterianism. It was also a trespass upon pure Congregationalism.

The particularly odious feature in the practical working of the Plan—though this, perhaps, would not have been so much insisted upon, had it not been for the supposed or real unsoundness of creed and the sympathy with Congregational church polity which were developing—was the admission of Congregational deacons and "committee men" into ecclesiastical bodies upon equality of privilege and authority with regularly ordained elders of the Presbyterian Church. It was upon the ground of the unconstitutionality of the "Plan of Union" that extreme measures were justified. It was believed to have been productive of disloyalty to Presbyterianism and to sound Calvinism.

The fact we can hardly think of questioning is, that there

was one kind of Presbyterianism for the Plan of Union Presbyteries and churches, and another for the rest of the world. Yet, as we study the records and the men of Huron Presbytery, we cannot but feel that, as to this body of men, they were in faith honestly striving to be faithful to the conditions of their situation. They so felt, themselves, and they stood nobly together.

FATHER CONGER DEFENDED.

Just before the action of the Assembly of 1837, these ministers were surprised and pained to learn that one of their own number so loved and honored as the Rev. E. Conger—a man whom persons yet living remember as a Calvinist of the most decided type—had been denied permission to labor within the bounds of another presbytery on account of alleged defection from the standards of the Presbyterian Church in respect to its doctrine, government, and discipline. His brethren came to his defense, with all their hearts, in a resolution “that they had the most undoubted evidence of his soundness in the faith and his conformity to the standards of the Presbyterian Church, and the fullest confidence in him as a minister of Jesus Christ; and they did most cordially recommend him to the confidence of the churches where he was then laboring, and to any and all Presbyterian churches in the United States.”

Such was, to say the least, their confidence in each other, in their own soundness in the faith, and in their loyalty to the standards of the Presbyterian Church.

A fact was developed in the Assembly that of 139 churches in the Synod of Western Reserve, only thirty were Presbyterian; but it is to be said that of these fifteen, *or fully one-half*, belonged to Huron Presbytery.

THE EXCISION—WAS IT JUSTIFIABLE?

The way had been preparing for several years, amid stormy scenes, for the Excising Act, which came in the Assembly of 1837. It was a fact which was to go down to posterity that

the Presbyterian Church was divided. The thing to us now seems to partake of the nature of the awful, and there is little doubt that it was felt to be so to the great and, we believe, good leading actors in the scene then. The responsibility that men bore, when by one act they could sever the Church in twain, was simply awful; but the responsibility on the other side was just as great.

The first objective point of the resolutions of the Assembly was "*the abrogation of the Plan of Union,*" which was the cause of the existing troubles. In striking at this, the first blow smote off the Synod of the Western Reserve. The abrogation was carried by a vote of 143 to 110. Then, after some earnest discussion, a resolution was adopted, declaring "that, by the operation of the abrogation of the 'Plan of Union' of 1801, the Synod of the Western Reserve is, and is hereby declared to be, no longer a part of the Presbyterian Church in the United States of America."

This resolution was adopted by a vote of 132 to 105. In the same manner and for the same reasons three other synods were excised.

If posterity dare to sit in judgment upon these acts of these great men of the Church, what shall we say?

As the Assembly of 1801 was responsible for the Plan of Union, influenced by a noble charity, with the extension of Christ's kingdom as the one object in view, might not the Assembly of 1837, had the same charity prevailed, have done a better thing than to use the excising knife?

All this is open to argument and to diversities of sentiment. We might all agree that a more becoming and Christian course would have been a *voluntary and friendly* division of the Church. An effort was made in this direction, and a Committee of Consultation appointed, and at one stage of their deliberations they seemed about to agree. But this effort was destined to failure. The voluntary separation was regarded as impossible, and the only thing then to do was either to go on as they were or to force the division. And it ought not to be

difficult to decide between perpetual disquietude and commotion and the course adopted by the Assembly. It would seem as clear now as it did then that the separation was the only way to peace, the only way, though it required years to bring it about, to the state of things existing to-day—reunion and undoubting harmony in the great Presbyterian household, and fraternal fellowship and concourse with the Congregationalist body.

The fraternal feeling was desired even in those trying times. More than once was this desire openly expressed. In the Assembly of 1837 a resolution was adopted recommending the cultivation of friendly relations with the Congregational churches, even while abrogating the Plan of Union.

There was doubtless more prayer and more grace and real charity in that Assembly than the excising knife would suggest. The result was simply inevitable from the operations of the Plan of Union. In saying this, we need not condemn the Assembly of 1801, or of 1806, or the Association that conceived and adopted it. There was a sad muddle, and in this world great muddles, if settled at all, are usually settled by some severe and apparently unkind action.

Yet in this case we have to remember that a large amount of true Presbyterianism, with orthodox ministers and churches, was left to struggle, without the aid or sympathy of the Assembly, with difficulties that were peculiar to their environments. The Assembly sought to guard against wrong in this direction, and left the door open to every minister and every church that would show loyalty and orthodoxy. But the result of the experiences of years and the force of circumstances were not and could not be estimated as they affected many of these churches. So that while it was not true of all the ministers and churches in the excised synods, by any means, yet it was true of some, as expressed by Mr. Kennedy, that "the unsuspecting family of churches that had grown up under the Plan of Union, without suspicion of illegitimacy or consciousness of offense, were suddenly appalled to find themselves cast out, as chil-

dren of the bondwoman, without name or inheritance." The feeling that pervaded many hearts was one of deep sorrow and of painful regret.

HURON PRESBYTERY UPON THE EXCISION.

Such was the fact with regard to this body. There was sorrow and deep regret. The position of these ministers and churches during the few years of ordeal was sometimes trying, and great anxiety was felt for the churches and for the cause of Christ. *There was fear of disaffection, and of consequent disaster.*

The desire and prayer were intense that all should still hold together, and together brave the storm. But who was to answer the question—What is to be done next? There was agitation, and there were consultations between the ministers. Finally it was decided to call the Presbytery together. This was done by the Moderator, Rev. Alvan Nash, and the body met at Lyme, on the first of August, 1837, at which time the Moderator stated that, "Having learned, through the public journals, that the Synod to which they belonged, together with the Synods of Utica, Geneva, and Genesee, are by acts of the late General Assembly cut off from being any longer a portion of the Presbyterian Church; and having also seen a notice, under the sanction of the Presbytery of Cayuga, of a convention at Auburn, New York, on the 17th inst., of delegates from all the Presbyteries thus cut off and from other portions of the Presbyterian Church who sympathize with them, to deliberate upon the measures to be adopted in their present circumstances. he had, with the advice of another member of Presbytery, requested them, by letters missive, to meet at this time and place, to deliberate and act on the business of sending delegates to the proposed Convention."

A committee, consisting of Messrs. Conger, Barber, Betts, and Sturtevant, was appointed to report some appropriate action for the body to take at that time. A report was made and adopted, which declares "the act of the Assembly to be impolitic and

wrong, unconstitutional, unscriptural, unchristian, and revolutionary; and yet the purpose is avowed of aiming to cherish no other than charitable and brotherly feelings toward those who have thus wantonly disturbed the peace of Zion, and thrown many of their brethren and of the churches of the Lord into most trying circumstances."

These men declare further that, while they cannot feel that they have merited these things at the hands of their brethren, they yet acknowledge therein the righteous judgment of God for their unfaithfulness in His service, and they recommend to the churches humble and earnest prayer for Divine direction.

They then decide to send delegates—Rev. Alvan Nash and Mr. John Seymour—to the Convention at Auburn, New York, recommending to all churches, meanwhile, to remain steadfast until the result of the Convention be known.

At the next meeting of Presbytery, September 13, 1837, this Committee reported their attendance upon the Convention at Auburn. Their report was accepted and their actions were approved. This Convention may be regarded as the birth of the New School General Assembly. But the Presbytery went further.

At this September meeting, Messrs. E. Judson, E. Conger, and E. Barber were appointed, and directed to inquire into the state of the Presbytery in respect to the allegations brought against the Synod of Western Reserve in the General Assembly. They reported "that an examination of the facts in the case show that most of the said charges have no applicability to the ministers and churches belonging to the Huron Presbytery, and that such is the case will appear from the following, namely:—

"1st. In relation to the form of government in the churches: the Presbytery of Huron has under its care twenty-five churches. Of these fifteen have ruling elders appointed and ordained agreeably to the Form of Government, Chapter 13. The remaining ten are organized on the Accommodation Plan.

"2d. Respecting progress of views in favor of the Presby-

terian form of government, so far is it from being true that Congregationalism is increasing, the only changes have been from the Congregational form to the Presbyterian; and all the churches organized within our bounds in the last seven years, amounting to eleven in all, have been organized on the Presbyterian plan.

“3d. The Presbytery, at their next annual meeting after the Assembly adopted, in 1830, the rule requiring all ministers coming from other ecclesiastical bodies to give their assent to the questions in the Form of Government, Chapters 14 and 15, expressed their approbation of the doings of the General Assembly, and all members received since that date by letter and all ordained by this Presbytery have, without exception, answered said questions in the affirmative.

“4th. No evangelist has ever, at any time, labored as such among our churches, and all protracted meetings that have been held have been conducted by the pastors and stated supplies of our congregations, with the exception of one meeting in a church which has since withdrawn from our connection.

“5th. The doctrinal errors alleged are not known to be held by any member of this body.

“6th. No irregularities of practice, such as described in the General Assembly, have been known to exist within any of our churches.”

Finally, they say: “We are ready to meet any regularly instituted process of discipline, commenced and carried forward agreeably to the forms laid down in the Book of Discipline, and we have no doubt that such a trial, conducted with a kind, Christian spirit and candor, would result in a full and honorable acquittal. And until such trial is had and we be constitutionally condemned, we are resolved to assert and maintain our rights as a constituent part of the Presbyterian Church in the United States of America.”

This is a full and clear statement of the facts as they appeared to the members of this body, and the records of the Presbytery appear fully to sustain the declarations.

It is shown how these fathers of Huron Presbytery had aimed to be true and loyal Presbyterians, and how confident they were in their own integrity and soundness of creed and practice. If these were the facts generally throughout the excised Synods—and there were those who believed they were so—it would be difficult to regard the excision in any other light than as a mistake and a wrong, especially so when we remember the position of these Synods, and the Assembly itself, in the matter of the Plan of Union.

It is, however, more than probable that all the presbyteries could not have shown up their case in so clear a light.

It was a difficult thing to do, but Huron Presbytery did aim to be true to her environments, remembering both the “Plan of Union” and the General Assembly.

Her sympathies were, almost to a man, with the American Board and the American Societies, and to these she devoted her benevolent contributions. This was perhaps the strongest fact that could have been proven against her. In this she was more loyal to Congregationalism than to Presbyterianism. Her defense for this would naturally be her position under the Plan of Union, and the sources from which her financial help had mainly come.

The members of the Presbytery, and doubtless the churches, were saddened—almost dismayed. Yet they stood together, and firmly, by what they regarded as the right in the case.

The above given statement regarding themselves they ordered to be sent to the *Cincinnati Journal* for publication, that the world might know their belief and their practice.

But the deed was done. The General Assembly had cut off from her body the Synod of Western Reserve. Huron Presbytery was a part of that Synod, and, guilty or innocent, she went with the part excised. There, by force of circumstances and by strong sympathies, her lot was cast, and with the year 1838 she begins a new era in her history. She is henceforth, until 1870, a New School Presbyterian body of ministers and of churches.

CHAPTER V.
FROM 1837 TO 1842.

During the sadly eventful year of 1837, various changes were made in the Presbytery.

Two churches were added to the roll, namely, Hartland, organized July 12th, and Green Creek, which was organized in October.

The pastoral relation existing between Rev. X. Betts and the church of Wakeman was dissolved on the first of February, and on the same day Mr. Betts was installed at Lyme.

Also, on that day, Rev. Abijah Blanchard was received from the Presbytery of Genesee.

On the 23d of May, Rev. E. Judson, having greatly changed his views in regard to the importance of the pastoral relation, was installed pastor of the church at Milan. On the 24th of May, Mr. B. B. Judson was ordained to the ministry and made pastor of the church of Ruggles. April 12th, Rev. David Smith was dismissed to the Presbytery of Maumee. March 14th, Rev. J. W. Beecher was granted a letter to the Presbytery of Grand River.

On the 9th of June occurred the second death of a ministerial member of this body.

At that time it seems not to have been the custom to make any special record of the life or character of ministers when removed by death. In this case we find the simple statement on the records:—

REV. STEPHEN J. BRADSTREET,

Died June 9, 1837.

We only know of Mr. Bradstreet that he was born in 1794, that he was the first minister added to the original five mem-

bers of the Presbytery, and that he came by letter from the Presbytery of Londonderry.

His name figures prominently in all the acts of the body as one of its faithful and punctual members.

He was for fourteen interesting years a member, and died not far from the time of the act of the General Assembly which made so many sad hearts.

MINISTERS AFTER THE EXCISION.

The first meeting of the year 1838 was held at Lyme, on the 10th and 11th of April, at which time the Presbytery was composed of the following ministers:—

Joseph Edwards, Joseph Crawford, E. Conger, Abijah Blanchard, Alvan Nash, Xenophon Betts, E. Judson, Eldad Barber, Samuel Dunton, E. P. Salmon, John McCutchen, A. Newton, B. B. Judson, Alvan Coe, Thomas Kennan, L. Robbins, and David Higgins, added April 10, 1838.

CHURCHES IN 1838.

The Presbytery starts its new era with the following churches:—

Lyme, Greenfield, Vermillion, Milan, Fitchville, Peru, Sandusky, Huron, Wakeman, Norwalk, Tiffin, Scipio (Republic), New Haven, Bloom, Melmore, Bellevue, Fremont, Ruggles, Florence, Ripley, Perrysburg, Green Creek, Eldridge (Berlin), Monroeville, Attica, Bronson, Hartland, Birmingham. There were, therefore, seventeen ministers and twenty-eight churches at this time.

Only twenty-three churches and seventeen ministers, with 1126 communicants, were reported to the General Assembly of 1837. The Presbytery in their resolutions, however, regarding the acts of the Assembly, say they have twenty-five churches. Two were added between September, 1837, and April, 1838.

The above names are all found upon the roll, and we are at

least within one of being quite correct in saying that there were seventeen ministers, twenty-eight churches, and 1163 communicants.

The church of Wakeman had withdrawn from the Presbytery, declaring itself independent. But soon it requested to be again taken under care of the body. This was done on the 11th of April, 1838, and the name enrolled as given above.

On the 12th of September, the church of Plymouth was received, organized within the borders of Richland County. This church sooner or later, if not immediately, takes the place of the New Haven Church, which is dropped, without mention of what became of it, from the roll. It had a short existence.

SOME CHANGES.

July 24th, Rev. A. Newton, having preached for the church of Norwalk for about three years as stated supply, was duly installed as pastor of that people.

On the same day the pastoral relation existing between Rev. Alvan Nash and the church in Sandusky was dissolved, and he was dismissed to the Presbytery of Portage.

September 12th, Rev. Alvan Coe was dismissed to the Presbytery of Trumbull.

September 21st, three ministers were received: Rev. Lyman Barrett, from the Presbytery of Bath; Rev. Jonathan B. Parlin, from the St. Lawrence Consociation, and Rev. Ferris Fitch, from the Presbytery of Grand River.

On the 15th of January, 1839, Rev. A. Blanchard was dismissed to the Presbytery of Detroit.

April 10th, Rev. J. A. Hart was received from the Presbytery of Delaware.

September 11th, Rev. E. S. Scott was received from the Presbytery of Grand River.

On the same day, September 11, 1839, Mr. Jonathan Cochran and John E. Sherwin were, after the usual examinations and trial exercises, licensed to preach the gospel.

On the 13th of November Licentiate Francis Child was ordained, and then installed pastor of the church of Greenfield.

On the 14th and 16th of May, respectively, pastoral relations were consummated between the Rev. J. A. Hart and the church in Sandusky City, and between the Rev. Ferris Fitch and the church of Lower Sandusky (Fremont).

SLOUGHING OFF OF PEOPLE AND CHURCHES.

So early after the excision as 1839 there was not only a disposition manifest on the part of some communicants, still attached to the Old School party, to drop out of their church relations—some doing so without requesting dismissal to any other church (in which cases the churches were directed simply to enter notice of the fact upon their records)—but there was a disposition shown in some *churches* to slough off from the Presbytery. The church of Bellevue did this, as did also the church of Wakeman a second time, both going to the Congregational body. Several others followed in the course of time. In fact, it was very early manifest that the New School Presbytery would either have to give up its loyalty to Presbyterianism quite generally or be compelled to endure trials and losses through the existing and now developing Congregational tendencies in some of the churches. Some of the same difficulties were to be experienced in the excised body from Congregationalism which had been felt in the Church at large before the excision. The difference was that the strongly Congregational churches withdrew, in this case, from the Presbytery. Yet there was one case of presbyterial *excision*. The church of Fitchville, which had, from its origin, been a source of annoyance to the body by its disorderly constitution and its disorderly conduct, being largely independent of Presbytery, was finally cut off from its relation. A committee was, however, immediately appointed to visit Fitchville, and to organize there a Presbyterian church if considered prudent. This Committee did organize, as there were some Presbyterians who desired it, on the 6th of

June, 1839, a Presbyterian church with twenty-six members and three ruling elders. This organization after a time erected a neat sanctuary. There was, however, continued rivalry between it and the Congregationalist church, until, in 1850, the matter is again before the Presbytery in the form of a request that the Presbyterian church be dissolved. To this there was a protest on the part of some members of the church. The whole procedure was evidently in the interest of an Independent organization which had sprung up in the place. The Presbytery, after due consideration, declined to disorganize the church, and the request that it do so was for the present withdrawn. But within less than two years the name of the church of Fitchville ceases to be on the roll of the Presbytery. The Congregationalists had taken the field, purchased the Presbyterian house of worship, and secured, doubtless, most of the membership. This Congregationalist church is now in a flourishing condition.

LORAIN PRESBYTERY ADDED.

The Presbytery of Huron was somewhat weakened, though not really to an alarming extent, by the falling off of churches and people to Congregationalism. But the Presbytery of Lorain, which had been formed from the western part of the Presbytery of Cleveland, suffered much more, owing to the proximity and influence of the Oberlin Institute and the efforts to promote Congregationalism. Eventually, the churches in the eastern part of Huron, under the immediate shadow of Oberlin, withdrew, all of them, to that denomination.

But so much was Lorain Presbytery weakened in this way that she memorialized the Synod, requesting dissolution. This request was granted, and on the 21st of September, 1839, the said Presbytery was dissolved, and the ministers, licentiates, and churches of the same were directed to be attached to the Presbytery of Huron.

The result of this act was that eleven ministers and eleven

churches, with five licentiates, were added to Huron, making the number of ministers thirty-two, of churches thirty-five, of communicants 2025, and of licentiates seven. Two of the licentiates were dismissed on the 15th of January, 1850, leaving the number five.

The Rev. F. H. Brown was received January 14, 1840, from the Presbytery of Cayuga, and on the same day installed at Brownhelm.

THE ROLL OF MINISTERS IN 1840.

The ministers then numbered, on the 14th of April, thirty-two, as follows: E. Conger, X. Betts, B. B. Judson, David Higgins, A. H. Betts, D. W. Lathrop, E. Judson, E. P. Salmon, S. Dunton, L. Robbins, E. Barber, T. Kennan, J. McCutchen, Jos. Crawford, A. Newton, L. Barrett, J. B. Parlin, F. Fitch, J. A. Hart, E. S. Scott, E. J. Leavenworth, Wm. Salisbury, James Ellis, Jos. Edwards, H. Cowles, J. J. Shipherd, L. H. Loss, O. Eastman, N. W. St. John, F. Child, F. H. Brown, and John Monteith.

ROLL OF CHURCHES, APRIL 14, 1840.

During 1839 the churches of Bellevue and Wakeman had withdrawn to the Association; the names of New Haven and Perrysburg are dropped, leaving, with the eleven additions from Lorain, thirty-five churches, as follows: Lyme, Vermillion, Milan, Sandusky, Peru, Greenfield, Berlin, Ruggles, Melmore, Norwalk, Tiffin, Monroeville, Florence, Republic, Attica, Lower Sandusky, Ripley, Bloom, Huron, Bronson, Hartland, Green Creek, Birmingham, Plymouth, Fitchville, Columbia, Rochester, Amherst, Brownhelm, Ridgeville, Charleston, Grafton, Pennfield, Elyria, and Wellington. To these was added, July 7, 1840, the church of *Amherstville*, making the number thirty-six.

CHANGES IN 1840.

On the 9th of February Mr. Robert Cochran, licentiate, was dismissed to the Lorain County Association.

June 9th, the pastoral relation between Rev. X. Betts and the church in Lyme was dissolved.

July 14th, Rev. Wm. Salisbury was dismissed to the Presbytery of Medina.

September 9th, Rev. Solomon Stevens was received from the Presbytery of Genesee.

November 18th, Mr. J. C. Sherwin, licentiate, was ordained and installed pastor of the church of Berlin. On the same day Rev. Seth Smalley was received from the Presbytery of Cayuga.

December 2d, Rev. John McCutchen was installed pastor of the church in Republic.

MAUMEE PRESBYTERY ADDED.

The Synod of Western Reserve, on the 20th of September, 1840, in view of the small number of ministers in the Presbytery of Maumee, dissolved that body, and its ministers and churches were added to the Presbytery of Huron.

By this act of Synod, four ministers, Joseph Badger, Isaac Van Tassel, Benjamin Woodbury, and J. H. Francis, with five churches, Maumee, Plain, Defiance, Waterville, and Toledo, were added to this body, and the territory was extended to a full length of at least 120 miles.

The church of West Milgrove was added August 28, 1841.

With these churches there came to the Presbytery of Huron about three hundred communicants, making the aggregate, in this body, of ministers, thirty-eight; of churches, forty-two, and of communicants, 2300.

ROLL CHANGES IN 1841.

On the 10th of June Mr. Jonathan Cochran, licentiate, was ordained and installed pastor of the church of Charleston.

June 9th, Rev. H. Cowles was dismissed to the Lorain Association.

June 9th, Mr. E. R. Tucker, licentiate, was received from the Andover Association, Massachusetts, and on the same day was ordained and installed pastor of the church of Defiance.

At the same time Rev. Seth Smalley was dismissed to the Presbyterian Congregational Convention of Wisconsin.

September 14th, Rev. Stephen Barrett was received from the Presbytery of Portage, and on the 26th of October he was installed pastor of the church of Lyme.

September 14th, Rev. J. J. Shipherd was dismissed to the Lorain County Association.

September 15th, the pastoral relation between Rev. John McCutchen and the church in Republic was dissolved; that between Rev. L. H. Loss and the church of Elyria was also dissolved on the same day.

October 26th, Mr. George Bigbee was taken under care of Presbytery and licensed to preach the gospel.

On the same day Rev. Ansel R. Clarke was received from the Presbytery of Portage.

During the month of October the church of Hartland was dissolved and its members dismissed to Fitchville or to Clarksfield, as each one might make choice.

DEATH OF REV. F. CHILD.

In addition to above changes, on the 30th of September, 1841, another death occurred among the ministers. On that day the Rev. F. Child was called to his reward, and at the following meeting of the Presbytery an appropriate minute was adopted and ordered to be placed upon the records.

SOME JUDICIAL CASES.

No. 1.—Rev. E. P. Salmon Tried.

The comfort of the Presbytery was interrupted during the year 1838 by the trial of one of the ministers, Rev. E. P. Salmon. He himself called the attention of the body to the fact

that charges of falsehood were preferred against him by one of the members of the Peru church, which he was then serving, and that others had united against him in the charges. He desired an investigation. Presbytery met and went through the process of a thorough and tedious examination of the charges and facts against Mr. Salmon. The result was a unanimous decision of the body that the charges were not sustained. But the conviction prevailed that, nevertheless, Mr. Salmon merited reproof and admonition for the imprudent use of language and for imprudence in business transactions.

The reproof was administered, while at the same time the attention of the session of the church of Peru was directed to the fact that Mr. Alonzo Edwards, the leading accuser of Mr. Salmon, was deserving of their censure for his disorderly and unchristian efforts to fasten guilt upon his minister. The session accordingly, without, however, any fair process of trial, censured Mr. Edwards and removed him from the office of deacon, which he held. This resulted in a complaint to the Presbytery and a further hearing in that body. This matter, so far as Mr. Edwards was concerned, was eventually settled by the session rescinding its action, and giving him a letter of dismissal to the church of Lyme, within whose bounds he had removed.

But, so far as Mr. Salmon was concerned, the trouble was not yet ended. He was not a man to forget a wound or to allow a difficulty to rest in quiet. He was censorious and impulsive in his self-determination, making trouble both for himself and for others, regarding neither time nor place, and yet he had his friends, who were ready to stand by him and to follow his leading.

As the result of his nature, he was, about two years after his first trial arraigned a second time at the bar of his Presbytery, and tried upon the charges of using harsh and slanderous language to such persons as he regarded as opposed to him: of falsehood in various instances; of improper meddling with the church of Peru, striving to destroy its peace and prosperity: of

having disregarded the admonition and reproof of Presbytery rendered to him at the former trial; and of having used the pulpit in the discussing of his own private quarrels.

After a fair and full investigation, these charges were all sustained, and Mr. Salmon was suspended from the ministry for one year, and longer, unless he gave satisfactory evidence of sincere repentance. He was also forbidden, in case he should appeal to Synod, to preach until the appeal should be issued by the Synod.

Mr. Salmon gave no sign of repentance, but utterly ignored the authority of the Presbytery, continuing to discharge the functions of a gospel minister, pretending to have authority from some Congregational Association in New England, with which, however, at the time of his suspension he had no connection. A judgment but partially reasonable must assent to the righteousness of the Presbytery when, in September of the following year, 1841, they did solemnly depose Mr. Salmon from the ministerial office and excluded him from the fellowship of the Church; and the same assent must be given to the act of the body when, a few years later, after Mr. Salmon had found his way into an association, and an overture was presented asking, "Can this Presbytery recognize as a Gospel minister one who has been suspended by it, but who is now in good standing in another ecclesiastical body, without having given to this body any evidence of repentance?" they gave the only answer to be given, "that the Presbytery cannot recognize such an one as a Gospel minister."

Judicial Case No. 2—H. C. Taylor.

The Presbytery, in 1840, had under its care a licentiate, Mr. H. C. Taylor, who became involved in a case of disorderly conduct, which affected his character as a prospective minister and required investigation. This was conducted, however, by a committee, and the Presbytery did not find a trial necessary. Mr. Taylor was so unwise as to engage with others in an act of violence upon a man named Norton. He made open confes-

sion of the fact that a company of which he was a part had apprehended the man Norton in the vicinity of Oberlin, in the night, and having adjudged him guilty of writing licentious letters and of attempting to seduce several young ladies, they had through one of their number—not Mr. Taylor himself—inflicted upon his back twenty-five lashes.

This is one of those cases in regard to which there is room for diversity of opinion. If the man Norton were guilty as charged, he certainly deserved all he received. If he was innocent, his self-appointed judges deserved it themselves. It is unfortunate that the laws of the State do not mete out a due penalty for such licentious attempts upon virtue as Norton was charged with, and that in cases like this, and some others, there is sometimes a temptation to resort to the court of Judge Lynch. And yet we know that this judge sometimes makes fearful mistakes. The case must be a very extreme and a very clear one to warrant a wise and good man in giving him any endorsement. Is such a thing ever justifiable? It was surely a bad beginning for a young man to make, as a minister of the Lord Jesus, to become an active participant in such a transaction, though the man was doubtless guilty. Mr. Taylor not only admitted the fact, but confessed the wrong of his action and expressed regret therefor; yet, notwithstanding this, the Presbytery judged it best to revoke his license to preach the Gospel. They, no doubt, did wisely. They knew the facts and the man. Mr. Taylor afterward appeared before the body desiring to make statement of his case. He was heard on a reconsideration of the act of revocation. A committee reported a paper of some length upon the subject, which was adopted, but which, from neglect, was not placed upon the records. The license to preach was, however, not restored.

Judicial Case No. 3—Rev. H. Cowles.

Out of the above investigation there grew the necessity for another. This also was carried to its conclusion by a committee. Mr. Cowles, it appears, made some statements in

Presbytery which led to the appointing of a committee to correspond with him regarding his own relation to the "Oberlin outrage," as the Norton difficulty was called. Mr. Cowles had evidently not agreed with the Presbytery in their disposition of the case of Mr. Taylor. He had himself been somewhat forward in the condemnation of the man Norton. It was charged that he had said in encouragement of the treatment he received: "If you catch him use him roughly, and send him out of town." This he might have said without being far in the wrong. To get clear of a vile character, even with some rough handling, might not be a bad thing.

But Mr. Cowles became involved in difficulty with the Presbytery regarding the matter. He disagreed with them, and wrote some things for the Oberlin *Evangelist* which seriously impugned the Presbytery. The difference of opinion between Mr. Cowles and his brethren was very positive. Difficulties, once started, do not easily find a resting-place. The sum of the whole matter was a muddle. The muddle, with some strong statements made, required elucidation, both for the honor of Mr. Cowles and for that of the Presbytery as well.

Mr. C. eventually prepared and presented a full, explanatory, and apologetic statement of his own language and conduct in the case, which was accepted by the Presbytery as satisfactory. Not long after the difficulty was thus happily settled, Mr. Cowles requested a letter of dismissal to the Lorain Association, which was, of course, granted. This also did Rev. J. J. Shipherd; and the men, both able and excellent, found their own place in congenial Congregational pastures, thus ending their connection with Presbytery.

Judicial Case No. 4—Rev. B. Woodbury.

In addition to these unpleasant cases, when the Synod attached the Presbytery of Maumee to that of Huron, that body also directed Huron Presbytery to take up and issue the

case of Rev. B. Woodbury, against whom charges had been preferred in the Presbytery of Maumee and improperly proceeded with.

The Presbytery went forward to obey the direction of the Synod, and began the year 1841 with a resolution to commit the case to a committee, who were to take depositions and in due time report. The report was made in April, and revealed the facts that a difficulty existed in the church of Plain, and that Mr. Woodbury was held, in some way, responsible for it. But the Committee were satisfied that the origin of the trouble was to be found elsewhere, and that, as Mr. Woodbury had made such acknowledgments as became him before the Presbytery of Maumee, and these acknowledgments were read before the church of Plain, and as they seemed to the Committee to be fully satisfactory, they thought it right and best that the matter be dismissed from further adjudication. The recommendation was adopted and the case dismissed. Ministers with no intentional wrong upon their part, and with but little real wrong in heart or act, may sometimes become involved in serious difficulty. In such cases a Presbyterial investigation proves a blessing.

UNSOUND DOCTRINE.

It is interesting to note the watchful care of the Presbytery, at this period of its history, over the ministers and churches, in the desire to keep out, not only evil practices in life, but unsound doctrine and questionable ministerial methods.

THREE GOOD MEN REJECTED.

In the year 1840 Mr. John Dodd, a licentiate of the Lorain Association and a student at Oberlin, and two other young men, brothers, named E. H. and James H. Fairchild, appeared before the Presbytery, desiring to be received under its care and to be licensed to preach the Gospel. The brothers Fairchild were members of the church in Brownhelm, which was

then connected with the Presbytery, but they were also Oberlin students.

Mr. Dodd was examined before the body of ministers and elders. The other two were referred to a committee, consisting of Rev. E. Conger, Rev. A. Newton, and Mr. Birch, an elder or deacon from the church of Milan. The results were the same in all three cases. The young men were all candid in their answers to questions. They were believers in some of the then accepted doctrines at Oberlin regarding "Christian perfection" and sanctification, and in the Oberlin methods. To these views and methods the majority of the Presbytery were very decidedly opposed. They were so strongly opposed to those doctrines and ways that, when the two young men appeared before the Committee, they were simply asked if they believed "in the doctrines taught at Oberlin and in their way of doing things." The answer given to this question settled the whole matter of their reception. "The Committee thereupon reported adversely to their examination." The report was, after some vigorous discussion, sustained by a majority vote. They were rejected as men "whose sympathies," as the Committee expressed it, "were found to be decidedly with other ecclesiastical associations." The decision was made in view of the state of things in the churches, and under the weight of the opposition to the doctrines of the Oberlin Institute. And for these reasons alone it was judged by the Presbytery that it would not be best to receive and license these young men.

They were all noble and worthy men, and men every way worthy of a place in the Presbytery, except that in their views of certain doctrines and methods they and the body were at variance. They found their places elsewhere, and devoted their lives to the Master's work. Mr. Dodd eventually became a Presbyterian minister, laboring as such in the State of New York until the year 1864, when he died, leaving, as is supposed, a son, who to-day succeeds him in the Presbyterian ministry. As for the other two, who were not even examined beyond the one decisive question, they both arose to distinction

in usefulness and honor in the Church of Christ. The one was Rev. E. H. Fairchild, D.D., President of Berea College, Ky., where he died in the year 1889. The other was no less a person than the loved and esteemed Rev. Jas. H. Fairchild, D.D., formerly President of the Oberlin College, and now a teacher of theology in that Institution.

Mr. Dodd, even after the Presbytery had declined to receive him under its care, requested permission to labor in the churches within its bounds. But upon a report made by Messrs. Conger, Judson, and Davidson, it was decided that inasmuch as to permit him to labor in the churches would virtually be taking him under Presbyterial care as a licentiate, and as the dissemination of such sentiments as he had avowed before the body had been productive of commotion and evil in many of the churches, as it so seemed to these brethren, it was therefore deemed inexpedient to grant the request. We are glad to note the evidence that God's grace was in the heart of the three young men, and that He led them, accepted their work, and blessed them.

OBERLIN PERFECTIONISM.

In addition to the above, and intimately associated therewith, it was deemed necessary on the part of the Presbytery to give some expression of its position regarding those certain doctrines that were being promulgated from Oberlin.

It has been generally known in this region that Dr. Finney and President Mahan—earnest, strong and worthy Christian men of the Oberlin Institute—held and freely advocated certain peculiar views in regard to sanctification. The subject itself is one that ought to interest the mind and heart of every child of God, and should be considered in the light of the clear teaching of God's Word.

The doctrines entertained by these devoted men were those of "Christian Perfection" in this life, and were of the strong and extreme type of these doctrines. They had occasioned no little adverse criticism, both from Congregationalists and Pres-

byterians, but especially from the more conservative of the latter denomination. The peculiar views prevailed largely in Oberlin, and they were adopted by many of the students of the Institute and by its particular friends elsewhere; and doubtless to a considerable extent affected, one way or another, the surrounding regions. Perhaps here and there an adherent of the Presbytery was disposed favorably to these erroneous views. They had been preached in some of the churches, and the preaching had not been without its influence.

It was but natural that the Presbytery of Huron should fall under suspicion and become subject to the charge of holding the unsound doctrines which were so earnestly propagated in the immediate vicinity. This would be so especially in the minds of Old School Presbyterians, who had for some years been in doubt of the orthodoxy of this whole region. Many of this class, both near at hand and elsewhere, as well as members of other communions, did suspect the Presbytery of being in sympathy with much of the then questionable Oberlinism. This was, however, far from being the case. None were more decidedly opposed to these doctrines than those men near at hand, who heard and knew most of them, and saw and felt most of their effects. None were better able to judge of them by their fruits, and by knowing what they were, and then comparing them with the Word of God, than were they; and this the ministers of this Presbytery did. And knowing that they were regarded with suspicion, they deemed it expedient to allay the suspicion and to set themselves right before the world.

They, therefore, on the 15th of April, 1841, adopted a very strong and decided paper upon these Oberlin doctrines, and ordered it to be published in the *Ohio* and the *New York Observers*, thus giving the church in the land to know their true position.

The paper is as follows; the preamble explains the reason of its adoption:—

“WHEREAS, The impression exists somewhat extensively

that the Presbyteries of the Western Reserve approve of the peculiar doctrines inculcated in the Oberlin Institute ;

“ And WHEREAS, This impression is known to exist with regard to this Presbytery in particular, within whose bounds the Institute is located :

“ And, WHEREAS, This Presbytery does not approve of said doctrines, but regards them as contrary to the Word of God, and of dangerous tendency ;

“ Therefore we deem it a duty we owe to ourselves, to the churches under our care, and to the Christian community at large, to make known our sentiments in regard to them, and for this purpose we adopt the following resolutions :—

“ *Resolved*, 1st. That the doctrine of ‘ *Perfect Holiness*,’ or ‘ *Entire Sanctification*,’ as held by the professors in the Oberlin Institute, and propagated through the Oberlin *Evangelist* is a dangerous error, and contrary to the Word of God.

“ *Resolved*, 2d. That the argument in support of this doctrine, from the ‘ *New Covenant*,’ involves the error that every believer is perfectly sanctified at the moment of believing, and that no one is a believer who is not thus sanctified.”

In this resolution there is reference made to Mahan’s “ *Christian Perfection*,” pp. 29–35, and to the Oberlin *Evangelist*, vol. i, page 105. In the latter we find, as presented by Dr. Finney, in substance, his doctrine of Perfection. He refers to the Old Covenant, and maintains that it was an *outward* covenant ; that it was a *broken* covenant ; that it was designed to *develop* sin ; “ by it is the *knowledge* of sin ” : and that it could not make perfect. Then he refers to the New Covenant, maintaining that it is “ the effectual sanctification by the Spirit : that it is an *inward* covenant, the indwelling of the Spirit of God writing the law in the heart, begetting and maintaining the *very obedience required* by the Old Covenant ; that, while the Old was *broken*, the New shall not be broken by those who receive it ; that, while the Old was the *strength* of sin, the New is the *death* of sin. He quotes a great many scriptures in proof

of his position, such as Exekiel xxxvi, 25-27: "Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness and from all your idols will I cleanse you; and I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." Also, Romans vi, 2: "How shall we that *are dead to sin live any longer therein?*" And Gal. vi, 16: "Walk in the Spirit and ye shall not fulfill the lust of the flesh." These scriptures, with many others of like character and force, are quoted, and then the question is asked, "What do these passages mean, if they do not teach *a death to sin?*" The declaration is made that "this is not spoken of a future state of existence, but of saints in this world," and "if these passages do not contain an account of a state of *entire* sanctification," then Dr. Finney "believes there are none in the Bible that contain such an account, either in reference to this world, or heaven itself."

Again, he says: "If these passages do not speak of a state of entire sanctification, then there are none that speak of a state of entire depravity. If to be dead in trespasses and sins is not a state of total depravity, then I do not know that total depravity is taught in the Bible. But if to be dead *in sin* is total depravity, then to be dead *to sin* must be *total* or *entire holiness.*" This, of course, *involves* the error that every truly regenerate soul is perfectly holy. This was not at first the avowed belief of Dr. Finney. In his earlier preaching, even at Oberlin, he was so far from being a "Perfectionist," that he declared that he would go a hundred miles on his hands and knees to see a man that was living without sin. But the special doctrine that, in 1837-40, prevailed was, that there is a special experience, which is within the reach of any Christian, which translates him into a state of perfect sanctification. But the views advocated by Dr. Finney *involved* more than this, and eventually he *avowed* more than this. In defining regeneration, he says: "It implies an entire *present change* of moral character; that is, a change from *entire sinfulness* to *entire holiness.*"

But to meet the fact which is clearly against him, that

if there be any regenerate souls, he would have to walk more than a hundred miles to find one of them living without sin, he gives the Oberlin idea of *what entire sanctification is*. He asks, "What do we understand by Christian Perfection, and what does the law, which is holy, just and good, require?"

These questions he thus answers: "The law does not require that we should love God as much as we should be under obligation to love him had we a perfect knowledge of all our relations; nor in the same degree of love that we should have rendered had we never abused our powers by sin; nor the same love that we might have rendered had we as much knowledge of God as we might have gained if we had always improved our time in the acquisition of knowledge." Keeping the law as might justly be expected of us in view of our actual condition and relations, in which we are at present found, this is Christian Perfection. "The New Covenant is perfection itself." But the perfection of holiness is only such a perfection as a weakened, sin-blinded, and actually erring son of man, who is, nevertheless, regenerate, can and does exhibit. The requirement of God's holy law comes down to accommodate itself to the regenerate man, so that however imperfect in fact, he may still think of himself as *dead to sin in the sense of being perfectly holy*. Two men, therefore, who are greatly different in Christian morality, may yet both of them be perfectly sanctified, because one of them has been more sunken in sin and ignorance before his conversion than the other, and therefore the law cannot expect so much of him.

This was in substance the doctrine of sanctification as given in the Oberlin *Evangelist*, a magazine started for the purpose of promulgating these views—and in Mahan's "Christian Perfection," which aroused the fathers and brethren of Huron Presbytery to say that "it *involved* the error that, as maintained by the argument from the New Covenant, every believer is perfectly sanctified at the moment of believing, and that no one is a believer who is not thus sanctified."

With the doctrine as given above—and fairly as we believe

—before us, we can see the reasonableness and force of the several resolutions.

“*Resolved*, 3d. “That while the doctrine professedly aims to secure a higher standard of holiness, its legitimate effect is to lower the standard.”

This was assumed to be true in view of the claim that the law accommodated itself to the man. The standard lowered itself.

“*Resolved*, 4th. That one of the most deplorable *tendencies* of this doctrine is to fritter down, and practically annul, the law of God as a rule of duty.”

Under this resolution the Oberlin *Evangelist* is again referred to, as is also President Mahan’s book. In the *Evangelist* we read: “The inquiry is, not what does the law demand of angels, of Adam, previous to the fall; not what it will demand in a future state of existence; not what it will demand of the Church in some future period of its history on earth, when the human constitution, by the universal prevalence of correct and thorough temperance principles, may have acquired its pristine health and powers; but the question is, “What does the law of God require of Christians now, in all respects, in our circumstances, with all the ignorance and debility of body and mind which have resulted from the intemperance and abuse of the human constitution through so many generations?”

“The law levels its claims to us as we are, and a just exposition of it, as I have already said, under all the present circumstances of our being, is indispensable to a right apprehension of what constitutes entire sanctification.”

Dr. Finney here adds: “To be sure, there may be danger of frittering away the claims of the law, and letting down the standard.” And then he goes on to answer, so that the Presbytery have partly but used his own words in their objections to the doctrine.

“*Resolved*, 5th, That the sentiment held in connection with this doctrine, that the testimony of consciousness is sufficient

evidence in a particular case of the actual attainment of entire sanctification, is false and tends directly to open the floodgates of licentiousness and fanaticism."

Dr. Finney had said, that, "With the law of God before us as our standard, the testimony of consciousness, in regard to whether the mind is conformed to that standard or not, is the highest evidence which the mind can have of a present state of conformity to that rule. It is a testimony which we cannot doubt any more than we can doubt our existence."

If this be so, then consciousness becomes the umpire, and the man relying upon it may feel satisfied with himself, and assert his claim to perfection. The probability is that some cases of looseness of habit and fanaticism had been witnessed by the members of the Presbytery. At any rate they thought that such would be the legitimate result of the sentiment.

"*Resolved*, 6th, That the principle of interpreting the promises, assumed by the advocates of this doctrine, is a virtual denial of the doctrine of special grace, and the saints' perseverance."

The reference here is to a sermon by Dr. Finney, on the text, "Let him that thinketh he standeth, take heed lest he fall," in which his language is calculated to leave an impression that he makes too little of the doctrine of *special grace*. He is often nearer the truth than he seems to be.

In his closing remarks in this sermon he presses to an apparent extreme the idea that no Christian, nor saint, nor angel in Heaven, can ever be in a state of unconditional justification, and that the conditions are wholly with the creature. He does not mean to ignore the grace of God, for he claims in all his teaching that the new covenant is God's Spirit in us. But he leaves the idea of *special grace*, back of all that the man does, too much out of sight, while urging the conditions of justification, of a state of grace and of final perseverance.

He says of those who have had the idea that some promise of Christ would keep them, and who have afterwards fallen into sin, and who consequently have been discouraged and

have been tempted to entertain thoughts of doubt, that "misunderstanding the promise, and leaving out of view the condition, was the foundation of the assumption that Christ was pledged for your perseverance in holiness. You expected of Christ what he never promised, except upon a condition that you have not fulfilled." The truth in all this is perfectly clear. Alas for the Christian who forgets the conditions, to watch, to pray, and to take heed lest he fall!

But the sermon goes on: "To this view of the subject it has been objected that, if this is true, the promises of the gospel amount only to this, that *Christ will keep us if we will keep ourselves*. To this I answer: That in a very important sense this is true. I have formerly felt this objection strongly myself, and was strongly inclined to, and even entertained, an opposite opinion. What, I asked, can the promises of the gospel mean nothing more than this, '*I will keep him who will keep himself?*' Much consideration and prayer, with searching the Word of God, have led me to the conviction that this is the exact truth, and this opinion is in exact keeping with the whole providential government of God. So that He *saves only those who will save themselves*. Nor does this in the least degree set aside or depreciate the grace of God; nor at all deny or set aside any correct idea of the sovereignty of God; nor does it touch the question of the perseverance of the saints."

It was certainly not Dr. Finney's thought to deny special grace, nor the saints' perseverance. But as he used language which was *extra-Scriptural* when he said, while seeking to impress the duty of observing the conditions of blessing, that "*Christ will save only those who will save themselves*," and placed in the background the grace of God toward his elect, it appeared to the members of Huron Presbytery that he was *virtually* denying these great doctrines.

"*Resolved*, 7th. That the views held in connection with this doctrine, respecting the carnal nature of man, are calculated greatly to diminish a sense of the evil of sin, and to lead men

to place undue reliance on mere bodily austerities for its removal."

It is probable that in the excited state of the church in the neighborhood, and of some in the ministry, this resolution would have more, from conversations and from some sermons, to give it validity than would appear from anything written by either President Mahan or Dr. Finney. Yet there are references to utterances by the latter in the *Evangelist*. We find such as these: "All sin then does just so much towards crippling and curtailing the powers of body and mind, and rendering them, by just so much, incapable of performing the service they might otherwise have rendered."

"Perfect sanctification does not imply the same strength of holy affections that Adam may have exercised before he fell and his powers were debilitated by sin. It should never be forgotten that the mind, in this state of existence, is wholly dependent upon the brain and physical system for its development. For myself I have very little doubt that the human constitution is capable of being very nearly, if not entirely, renovated from the evils of intemperance by a right understanding of, and an adherence to, the laws of life and health. If this is so, the time may come when obedience to the law of God, will imply as great strength and constancy of affection as Adam was capable of exercising before the fall. But if not, then no such thing is implied in perfect sanctification as was to be expected of Adam."

He blames the body for the sin in the world, and for much of the backsliding of Christians. He says he never made any perceptible advance in real piety himself, until his ill health turned his mind to look at the physical causes of spiritual bondage.

He says: "I am fully convinced that the flesh has more to do with the backsliding of Christians than either the world or the devil."

He asks: "Is it not true that the ignorance and silence of

the ministry in respect to the influence of the flesh, and the *means of keeping the body under and bringing it into subjection* are leaving the church quietly to slumber over these inevitable causes of backsliding?"

"Almost every person, whether he is aware of it or not, is in a greater or less degree a dyspeptic, and suffering under some form of disease arising out of intemperance. And I would humbly ask, Is it understood and proclaimed by ministers, that a person can no more expect healthy manifestations of mind in a fit of dyspepsia than in a fit of intoxication?"

Who can doubt the importance and truth of much of this. The difficulty is, that when brought in in connection with the doctrine of entire sanctification, and when the weakness of the body and the constitutional infirmities of a man are presented as a reason why the law of God has no right to require very much of him, and when the man is told that, yet, far short as he may come of being what Adam may have been, he may still regard himself as perfectly holy; when this is the case, it seems to the members of the Presbytery that such views, in this connection were calculated to diminish the sense of the evil of sin, and to lead men to place undue reliance on mere bodily austerities for its removal. Remove the bodily infirmity and the way to Heaven will be easy. Subdue the body and be holy.

"*Resolved*, 8th. That the views expressed on justification are contrary to the Scriptural and Protestant doctrine of justification by faith, and necessarily involve the doctrine that man is not justified by faith alone, but by works."

The doctrine of justification by faith alone, which was the doctrine of the members of the Presbytery, the Protestant doctrine, was that whenever one truly believed in the Lord Jesus Christ, he was pardoned, justified by faith. They would refer to such scriptures as these to sustain their views: "He that believeth is not condemned," "There is now therefore no condemnation to them that are in Christ Jesus," "A man is justified by faith without the deeds of the law," "Christ is the end of the law for righteousness to every man that believeth," etc.

Dr. Finney, however, in the sermon before referred to on the text, "Let him that thinketh he standeth take heed lest he fall," uses some remarkable language, as it appeared to these brethren. He says, "No one act of faith, nor any other exercise, can render salvation from sin or hell unconditionally certain." This certainly would be true if there was to be but *one act*, and nothing more; but he proceeds: "Sanctification, justification, and final salvation are all put upon the same ground, and it cannot be true that men are *justified* any farther than they are *sanctified*; or that they are, or ever can be, saved any farther than they are cleansed from sin. Gospel justification is generally defined to be pardon and acceptance; but can a soul be pardoned any farther than he is penitent or obedient? The distinction that is commonly made, then, between *instantaneous* justification and *progressive* sanctification must be without foundation." Dr. Finney uses the above remarkable language, when he might have said, consistently with the Bible, and with his own preaching before this time, and with his declaration after this time, that whosoever believeth, and just when he believeth, on the Lord Jesus Christ shall be saved. He said, a few years afterward that "regeneration implied an entire present change of moral character; that is, a change from entire sinfulness to entire holiness." And certainly where there is the one act of *real faith, saving faith*, there is regeneration.

Here, however, in the above declarations he appears, to the members of Huron Presbytery, to involve the denial of the Scriptural and Protestant doctrine of justification by faith, and he certainly does. He advocates a doctrine of justification through sanctification. A man must be purified before he can be pardoned and accepted. If this be true, then holiness must come before forgiveness.

"*Resolved*, 9th. That much of what is claimed as new by the advocates of these peculiar views is nothing else than what our orthodox churches have ever received as most important truth, particularly in reference to the promises of the Gospel and the possibility of attaining perfection; and that the blending of

these old and admitted truths with their novelties, in the manner done by them, is uncandid and unfair, and is calculated greatly to mislead the popular mind.

“*Resolved*, 10th. That we have the lamentable evidence of the evils resulting from the Oberlin doctrines, measures, and spirit in the divisions and strifes they have occasioned in many of our churches, and in their tendency to unsettle the minds of Christians in regard to some of the most important doctrines of the Gospel, to break the established and wholesome rules of church order, and to destroy pastoral relations.

“11th. That it is inconsistent for any one holding these sentiments to call himself a Presbyterian or a Congregationalist of the New England stamp; and that it is inexpedient for this body to receive such into its connection.

“12th. That those members of our churches and ministers of this body who hold these doctrines ought, as honest men and Christians, peacefully to leave these bodies and unite with those whose sentiments harmonize with their own.

“13th. That Presbytery deem it inexpedient that the churches under its care should employ those ministers who are known to entertain these sentiments.”

Thus boldly and pointedly did Huron Presbytery come up to the defense of its own churches and its doctrine, repudiating, as the exigencies seemed to demand, doctrines which they regarded unscriptural and injurious.

There was in the body, so far as recorded, no direct opposition to the views expressed in these resolutions—no denial of the facts or disagreement regarding the doctrines held. There was, however, a minority protest, signed by three ministers, L. H. Loss, John Monteith, and J. A. Hart, and by six others, Homer Johnson, Samuel Moss, Hiram Hall, Ch. L. Cook, I. Curtis, and Jacob Minton. The grounds of this protest were, that the resolutions were personal; that they specified the institution and the individuals who taught the repudiated doctrines; that there was danger that their action would be attributed to party hostility and intolerance; that one or more of

the persons specially pointed out were members of the Presbytery, and that they were thus advised to leave the body on penalty of forfeiting their reputation as honest men and as Christians; and that thus their judicial condemnation was forestalled while as yet no charges had been tabled and no opportunity given for self-defense; and finally, that while they believed in free discussion of all doctrines, they yet thought it wrong to make the discussion the vehicle of reproach and scandal to those who differ with us by publishing sentence against them without giving the documents condemned a fair and extensive examination.

These protestants claimed, furthermore, in the outstart of their protest, that they themselves had presented a paper, as a substitute for the one passed by the body, which would have covered the whole ground to be covered, without the admission of any of these objectionable features.

They had, in the fear that trouble in the churches would result from the adoption of the paper proposed, presented to the body a substitute. It was a very brief one, stating the impression that was abroad concerning the Presbytery, and then declaring the doctrine of perfect and permanent holiness in this life to be unscriptural and of dangerous tendency, and that, in opposition to this doctrine and its affiliated errors, they continued to adhere steadfastly to their own standards.

This was a repudiation of the false doctrine, and yet it seemed to the majority that the public interest, the reputation of the Presbytery, the good of the churches, and the circumstances required something more full, strong, and pointed than this. They postponed the adoption of the majority paper to hear and consider this one, and then, having adopted the former, they admitted the latter to a place on the records. It had at least the virtues of honesty, plausibility, and reason in several respects.

The body deemed it worthy of a reply. Messrs. A. H. Betts, E. Judson, and H. Brown, as committee, reported the reply which was adopted. They declare that they felt it needful to

answer the protest because it was the first time such a document had ever been put upon their records, which had exhibited for so long a time the most perfect harmony of sentiment among the members, and because the protest was calculated to leave a wrong impression upon those who might read it.

They say that those not acquainted with the facts might believe that the substitute was sufficient to meet the exigencies of the case; but that which did not aim directly at the point where the difficulty existed surely could not meet it. Such a disclaimer, they say, might have given relief to those who were in doubt of the orthodoxy of the Presbytery, but it would have been impotent against those who have so often blinded the minds of the churches by professing to hold doctrines which were but little, if any, different from our own standards. They did not presume to judge unwarrantably any member of the body; but, if there were any who held to doctrines so erroneous, they thought it but Christian honesty that they peaceably withdraw. They did not want any, as they seem to think there had been such, who would mislead the people by claiming that the views they preached were in harmony with the standards, when they were not, to continue within the Presbyterial jurisdiction. They did not specify any of their own number as holding these false doctrines, but they evidently had a point in view besides merely satisfying those who were in doubt of the orthodoxy of the Presbytery. They wished to pass resolutions that would not be impotent at home if there were an unsound member or two. They would say to such, "You ought, in justice to yourselves and to our churches, to leave us in peace." In the cases where the resolutions adopted were personal, reference is made to published and acknowledged documents, and to men who counted it their honor that they held the repudiated sentiments. Such men should take no offense.

Therefore, the Presbytery had but little fear that any, who looked at the facts and the whole transaction, would give credit to the cry of persecution, or party spirit, or hostility. As for the churches, it was desirable that they understand what the

false doctrines were, in what respects they were false, whence they had been promulgated, and to be put on their guard against them. Therefore it was deemed necessary by the majority of the body to give full and pointed expression to the whole subject.

The main difference between the majority and the minority was one of prudence and expediency, rather than of doctrinal view or sentiment.

These views regarding entire sanctification were helping to draw the lines, in this part of the Reserve, between the Presbytery and the Association. Such views could stand and be tolerated in the Association, while they could not be encouraged in the Presbytery. We therefore observe that, within a short space of time, several of the ministers—Rev. J. J. Shepherd and Rev. H. Cowles—transfer their relations from the latter to the former, and they went without any sense of stain upon their good name in any direction.

It appears but just to Oberlin, and the great and good men who have held sway there, and those who are to-day standing in her gates, that the following lines, from the pen of President Fairchild, should be inserted here. He says: "These views (of sanctification) were held forth as something new—not in the sense that they were not apostolic or scriptural, but in the sense that they had been lost sight of in the general teachings and experience of the Church. The Christian community generally received them as something not only new, but as false and mischievous; and thus a discussion arose, and spread far and wide, and warnings and testimonies against error were uttered by leading men and by presbyteries, on the subject of the 'Oberlin heresy,' and for years it was a question whether the Oberlin Church and Oberlin men should have a recognized standing with any religious body in the land. The pressure from without tended to the establishment of an Oberlin sect. This tendency was wisely resisted here. It was thought better to accept, for the present, mere toleration, and wait for the future and God's providence to bring a heartier fellowship.

That day came at length, either from a change here or abroad, or, as is most probable, from a better understanding on both sides.

“The visible impulse of the movement to a great extent expended itself within the first few years. The special experiences connected with it became less prominent and less sought after. Those who had enjoyed these experiences, especially those whose characters commanded most confidence, seldom alluded to them as peculiar, or as separating them from the great body of Christian people. Their views of the gospel were enriched and they could speak of a living and present Saviour, because they had seen him and felt his power. Those who went out as preachers under the impulse of fresh experience, came at length to see that the old gospel contained their message, and they found it more useful to present the present and living Saviour than to set forth sanctification as a special theory or special experience.

“So far as I am informed, not one among them all continued for any length of time to be recognized as a preacher of these special views. They did not repudiate their former views, and have never done so; but they probably found them less divergent than they supposed from the common faith. They could preach the truth as it is in Jesus more effectively than by giving to their doctrine the odor of Christian perfection or the higher life. Whatever the motive that operated, the result was as has been stated.

“At home, if I have not misapprehended the case, there came to be less confidence in the style of Christian culture involving a special experience, which the movement introduced. It became more and more a matter of doubt whether the seeking of sanctification as a special experience was, on the whole, to be encouraged; and it was not in general an occasion of satisfaction when a young man gave himself up to seek ‘the blessing;’ and when he obtained what seemed to him to be the thing he sought, there came to be less confidence that he had made substantial progress. It was found that such experiences were not always associated with the most stable and symmetri-

cal character. Indeed, if I have rightly observed, it came at length to be the fact, more than at first, that persons of less balanced character were more likely to share in the special experience.

“It soon appeared that persons who had not partaken of the peculiar experience in its extensive forms were just as earnest and effective Christian workers in the different departments of Christian labor as those who were supposed to be especially favored.”

BENEVOLENCE AND KNOWLEDGE.

During these several years the Presbytery was not only engaged in trying offenders, and warning against unsound doctrine, but also was seeking courageously to help the churches and people up to higher ground in the way of actual progress.

The subject of benevolence comes under notice. It was felt to be desirable to bring the churches up to the idea of intelligent, systematic, and harmonious efforts to promote the interests of the several benevolent societies which were recognized and aided by the Presbytery.

It was also thought to be greatly important to diffuse religious knowledge. This they would do by supplying the destitute with the Bible; and they would introduce for the help of families, congregations, and Sabbath-schools, libraries of standard religious books. They did not run after light works of fiction, but sought for such works as would instruct in the great doctrines of divine truth. They wished to promote in any way they could the disposition of the people to read, not only the Bible, but good, wholesome, solid religious literature.

They always, in their acts and deliverances, had an eye to the diffusion of knowledge. A properly religiously educated people they said, would be likely before all others, to make substantial and exemplary Christians and citizens. And for this purpose nothing is better than good books.

Along with this was the desire to encourage and aid the feeble churches in sustaining pastors. This no Presbytery *can*

afford to lose sight of. Feeble churches must be expected to help themselves, to do their duty in the matter of securing and paying for the means of grace. The grace itself no man can pay for, nor is expected to. It is forever free. But the *means* the people must seek to secure. Yet without help such churches often become discouraged; they feel the want of sympathy, and sometimes they are left to pine away and die, when help at a proper time would have nursed them into a self-supporting life. These ministers and elders said: "We will encourage and aid such churches in securing the ministry of the Word," and they said they would encourage the stronger churches to raise funds for the American Home Missionary Society, and for the benevolent organizations of the Church. Of course they would not discourage the weaker ones from contributing also.

An appropriate committee was appointed to take all these desires into consideration, and to devise such means, and measures as would most likely secure these objects. They were authorized to establish, if possible, a depository of Bibles and standard religious books, and to employ an agent to present the objects aimed at to the churches and individuals.

In addition to all this, about this time—1840–1841—a very strong and valuable paper is adopted by the body on the subject of Temperance, and another on the Sabbath, both of which papers will be found further on in this volume, as well as a decision upon the subject of Baptism.

CHAPTER VI.
FROM 1842 TO 1844.

Notwithstanding the trying circumstances recorded in the foregoing chapter, the work of the ministers and churches progressed. They mainly held together, and the body pursued its way as a New School Presbytery under the *Plan of Union*.

A DISSATISFIED NEW MEMBER.

We have said that occasionally a new man, either a Congregationalist or a Presbyterian, would manifest dissatisfaction with the government of this body and would long for other realms.

It was in the year 1843 that one of these men, a Presbyterian this time, with the ism in his very blood, came from a region where the Plan of Union did not exist, and, perplexed at finding a Constitution for the Presbytery distinct from the one in the "Assembly's Confession of Faith," and not a little dissatisfied with the fact, he raised the following question: "Is the Constitution of the General Assembly of the Presbyterian Church in force in this Presbytery any further than it coincides with the Constitution and rules of this body? If so, what parts of the Presbyterian Book of Doctrine, Government, and Discipline are in force, and what are not?"

This question seems to have been surcharged with motive. It meant, doubtless, more than was on the surface of the words. It could not well be ignored, as no doubt the spirit of the inquirer was good; and so, to satisfy the brother, it was referred to a committee, of which Rev. E. Judson was the chairman. They were to report at the next stated meeting. They did so, and their view of the difficulty was adopted by the Presbytery, as

follows: "The Presbytery of Huron was organized originally in accordance with the Plan of Union, and possesses a mixed character, partly Presbyterian and partly Congregational. Its Constitution was adopted with reference to the mixed character of the body. This Constitution was submitted to the Synod of Pittsburgh, as a superior judicatory, and approved by them. It hence became a law, and, so far as any of its precepts contravene the law of the Synod, or of the General Assembly with which that Synod was connected, they had become superior to that law, their approval by the Synod amounting, to the Presbytery, virtually to a repeal of such rules as contravene our Constitution."

If the minister who raised the question was, as we have supposed, an uncompromising Presbyterian, holding the laws of the General Assembly as binding before all other rules, he would not be greatly comforted as a member of Presbytery with this answer. Yet he could not but regard it as a plain answer. It simply stated the facts as they had been in existence since the organization of the body and the approval of its Constitution by the Synod of Pittsburgh. The Presbytery was a compromise. It compromised the Constitution of the Presbyterian Church with Congregationalism. That was simply what the Plan of Union was—a compromise. The Synod endorsed the act. It could not then do otherwise. The General Assembly, itself, had prepared the way in its promulgation of the Plan. The Presbytery wanted to be Presbyterian. It was so mainly. It did not lose sight of the General Assembly, of the Westminster Confession of Faith, or of the Book of Discipline. But it did regard the terms of the Plan of Union as so binding, and their own relations and environments as so peculiar, that where there might seem to be any conflict or difference between the strictly Presbyterian rules and those required by the Plan of Union, the Presbyterian rules had to give way. They simply felt that they could not help that.

It was only when a new member looked at all the facts, and duly considered the mixed state of things, that he could under-

stand the Constitution for the churches and the Constitution for the Presbytery, and know where he was standing and what was to be expected of him, that is, especially, if he was a Presbyterian. Yet in all these years it is interesting to notice how ministers were occasionally dropping off from Presbytery to the Association, and how, once in a while, a church would go also.

A natural process was bringing about a change. Congregationalists were finding their own place, and the Presbytery of Huron was finding less and less trouble with the Plan of Union, and was becoming more strictly Presbyterian.

UNSATISFACTORY CONSTITUTIONS.

Occasionally, in the history of this body, we have found cases of newly organized churches seeking to be under the care of the Presbytery which had adopted very unsatisfactory Constitutions. Such churches had invariably to be visited by a committee and their Constitution corrected before their names could be enrolled. We have already named several of such cases.

In April, 1843, the Church of Margarettta made application for reception; but the above-named difficulty was in the way of a favorable reply. The church was requested to adopt the formula prepared by the Presbytery. For some reason there was delay in this, and the enrollment did not take place for some time afterward—September, 1845.

CHANGES IN 1842.

During this year the church of Freedom was added to the roll of churches, having been organized during the latter part of 1841 or in the early part of 1842. It had twelve members, and was reported to Presbytery April 13th, when it was received under care of the body.

At the same time the church of Pennfield withdrew. June 1st the name of Rev. Ebenezer Sperry was added from the Suffield South Association, Mass.

June 28th the Rev. J. P. Cowles was received from the Worcester Association, Mass.

The following ministers were dismissed: Rev. E. Scott, April 13th, to the Presbytery of Grand River; Rev. Joseph Edwards April 13th, to the Western Reserve Association; Rev. S. Stevens, May 31st, to the Presbytery of Cleveland; the Rev. J. H. Francis, September 14th, to the Hartford South Association.

DEATHS.

Rev. David Higgins died on the 19th of June, and the Rev. Lyman Barrett on the 13th of September.

INSTALLATIONS AND DISSOLUTIONS.

Rev. J. B. Parline was installed pastor of the Monroeville Church, June 1st. Rev. E. Conger was installed pastor of Plymouth Church, May 31st. Rev. E. Sperry pastor of the Peru Church, June 28th. The pastoral relation between Rev. B. B. Judson and the church of Ruggles was dissolved on the 31st of May.

HURON DIVIDED; ELYRIA FORMED.

When the Presbyteries of Lorain and Maumee had been added to Huron the whole length of this body was not less than 120 miles—too large for reasonable convenience. So, early as 1842, a desire was therefore expressed, and carried to the Synod, to divide it again.

The Synod, accordingly, at its meeting on September 25th of the above year, did erect a new Presbytery, taking from Huron the county of Lorain, together with the eastern range

of townships of Erie and Huron counties, and they gave the new body the name of

THE PRESBYTERY OF ELYRIA.

By this act Huron Presbytery was decreased by thirteen ministers, namely: X. Betts, J. Monteith, N. W. St. John, E. Barber, A. H. Betts, F. H. Brown, E. J. Leavenworth, D. W. Lathrop, J. Cochran, James Ellis, O. Eastman, A. R. Clarke, and J. P. Cowles. These all went to the Presbytery of Elyria, and with them went also ten churches, namely: Columbia, Ridgeville, Rochester, Charleston, Amherst, Elyria, Brownhelm, Wellington, Amherstville, and West Millgrove. This change left the Presbytery of Huron with seventeen ministers and twenty-nine churches.

The church of Grafton had been dismissed to the care of the Medina Presbytery, Pennfield had retired, and Hartford had been dissolved.

REV. HUBBARD LAURENCE.

At the meeting of the body, April 11, 1843, the roll was accordingly corrected, and almost the first act done thereafter was to receive Mr. Hubbard Laurence, a licentiate of the Presbytery of Dayton. Mr. Laurence is the only name now among us who can date his connection with the Presbytery so far back. When the Presbytery of Maumee was erected he fell to that body, but afterward again found his place in Huron, where, though not now a member, he is frequently yet seen, supporting a green old age, and showing that he has still an interest in the Lord's cause and kingdom.

On the 16th of May Rev. C. L. Watson was received from the Presbytery of Galena, who also went out at the erection of Maumee.

April 11th Rev. H. Smith had been received from the Eastern Association of Michigan.

On the 4th of January, 1843, the church of Sherman was organized, and that of Montgomery near the same time. The names of both were enrolled at the April meeting.

PRESBYTERY OF MAUMEE ERECTED.

It was felt that the Presbytery of Huron was still too large, and at the first meeting in 1843 a proposition was made to ask the Synod again to divide the body.

On the 13th of September a committee previously appointed reported an overture, which was adopted, asking the Synod to divide the Presbytery of Huron so as to form a new Presbytery, including in it all the ministers and churches belonging to Huron west of the west line of Seneca and Sandusky counties, to be called the Presbytery of Maumee.

The Synod at its next meeting, in Cleveland, on the 22d day of September, in accordance with this petition, did authorize and direct the erection of the Presbytery of Maumee.

After this change the Presbytery of Huron was reduced to its present boundaries almost. It then embraced the counties of Huron and Erie, except the eastern range of townships in these two counties, and the counties of Ottawa, Sandusky, and Seneca. This has been substantially its dimensions ever since. The only change since made was in 1866, when, at the dissolution of the Presbytery of Elyria, the eastern range of townships in Erie and Huron Counties were again added. This was done, however, without adding anything to the number of churches, except those of Birmingham, Florence, Ruggles, and Vermillion; and these have since all, with several others, gone to the Association, as Congregationalism has possessed the field in those townships. Several churches were added in 1870, but they were all churches within the county of Seneca, already in the territory of the Presbytery.

The extent of the Presbytery is now about fifty miles east and west, by about twenty-five or thirty miles north and south.

RESULTS IN MINISTERS AND CHURCHES.

With the Presbytery of Maumee, at its organization, there went from Huron five ministers, namely, Joseph Badger, B. Woodbury, C. L. Watson, Isaac Van Tassel, E. R. Tucker, and with these was one licentiate, Hubbard Laurence.

Rev. Joseph Badger was one of the first two ministers who preached in the Western Reserve, one of the first who ever preached in the territory of Huron Presbytery, and he was one of the first who ever preached in the vicinity of Fremont. His name has some connection with a number of churches and a number of presbyteries.

To Maumee there were also set off the following seven churches, namely, Maumee, Defiance, Plain, Toledo, Waterville, Montgomery, and Freedom.

There were then left to Huron, April 9, 1844, after the reception on that day of Rev. Marcus Palmer, fifteen ministers, namely, T. Kennan, E. Conger, E. P. Sperry, S. W. Barrett, E. Judson, F. Fitch, A. Newton, J. B. Parlin, H. Smith, J. C. Sherwin, S. Dunton, J. A. Hart, L. H. Loss, B. B. Judson, and Marcus Palmer.

There were, at the same date, eighteen churches, namely, Plymouth, Greenfield, Milan, Huron, Berlin, Attica, Lower Sandusky, Lyme, Bloom, Norwalk, Sandusky, Fitchville, Eden, Bronson, Monroeville, Peru, Ripley, and Sherman.

Besides these were five other churches, whose relation to the Presbytery at that time seems to have been somewhat uncertain. These were Tiffin, Maxville, Margaretta, Green Creek, and Scott.

Of these Margaretta (Castalia) was received under care of the Presbytery, February 9, 1845.

Green Creek, Maxville, and Scott drop out; and Tiffin again, in April, 1845, returns—to be again in a few years lost to this Presbytery.

CHAPTER VII.

FROM 1844 TO 1860.

The Presbytery, now settled to the five counties of Huron, Erie, Ottawa, Sandusky, and Seneca, minus the eastern range of townships in Huron and Erie counties, begins its new era with fifteen ministers, eighteen churches, and fourteen hundred and twenty-six communicants.

On the 10th of April, 1844, Mr. H. S. Taylor, a licentiate of the Presbytery of Portage, was duly received, and, after the usual examinations and trial exercises, he was, on the day following, ordained as an evangelist to go as a missionary to India.

On the same 10th of April Rev. Marcus Palmer was received into the body. He came satisfactorily, though somewhat irregularly. He had no letter from the body to which he had belonged, that body having ceased to exist. It was known as the Cherokee Association. Mr. Palmer had been a missionary among the Indians. In the absence of the usual letter he gave satisfactory testimonials of his ordination and ministerial character, and he assented to the questions proposed to candidates for ordination, and was accordingly received.

At the same time Rev. Merrit Harmon was received from the Presbytery of Ontario.

On the 17th of April Mr. Gould C. Judson, licentiate, was received from the New London Association, and on the 11th of September his license was renewed.

This renewal became necessary by virtue of a resolution, which was made part of the Constitution of the body, adopted in the April preceding: "That every license hereafter granted to any individual to preach the Gospel shall expire by its own

limitation within two years from its date, to be renewed or not at the discretion of the Presbytery, the same rule in substance to apply to licentiates coming from other ecclesiastical bodies."

On the 11th of April, 1844, the pastoral relation existing between Rev. J. A. Hart and the church of Sandusky was dissolved, and Mr. Hart was dismissed to the Presbytery of Medina.

On the 8th of May the relation between Rev. F. Fitch and the church of Lower Sandusky was dissolved.

On the 10th of September Rev. L. Loss was dismissed to the Beloit District Association.

1845.

An unusual number of new members were received during the year 1845.

On the 8th of April Rev. H. C. Dubois, who had been permitted the year previous to labor among the churches, was received from the Presbytery of Angelica.

On the 10th of September five others were received, namely, Rev. Moses H. Wilder, from the Presbytery of Medina; Rev. John W. Whipple, from the Presbytery of Marion; Rev. James Campbell, from the Presbytery of New Lisbon; Rev. Erastus Cole, from the Presbytery of Medina; and Rev. Leverett Hull, from the Presbytery of Angelica. There were, however, four dismissals to other bodies.

On the 8th of April Rev. Marcus Palmer, to the Presbytery of Elyria; September 9th Rev. S. Dunton, to the Presbytery of Troy; September 20th Rev. F. Fitch, to the Presbytery of Cleveland; October 14th Rev. S. W. Barrett, to the Presbytery of Cleveland. Mr. Barrett was at the same time released from the pastorate of the church of Lyme.

On the 19th of September Licentiate G. C. Gould was dismissed to the Presbytery of Medina.

REV. B. B. JUDSON DIES.

This brother had reported himself as having been for four years unable to work, and with little hope of ever being able, on account of ill-health, again to engage in the service of the ministry. He asked to be retired and that his name be dropped from the roll. This request raised the question of the right to "demit the ministry."

A committee, consisting of Messrs. Newton, Coe, and Brooks, was appointed to consider some appropriate action. They reported, in due time, "that the subject presented a new question, involving important principles of Presbyterian order, and one in which it was desirable that there should be harmony of views among our several Presbyteries." The subject was, therefore, referred to Synod for consideration and decision. Mr. Judson, however, in a short time was removed by death, and the subject ceased to have any personal importance. The death of Mr. Judson occurred in the early part of the year 1846. His brethren testified to his worth as a member of Presbytery, to his influential life, and his peaceful death, as sustained by the grace of God.

1846.

Rev. A. K. Barr was received from the Presbytery of Richland April 4th.

Mr. Sanford R. Bissell was, on the 29th of July, received as a candidate for the Gospel ministry from the Presbytery of Cincinnati, and was licensed to preach upon the same day.

Mr. H. N. Bissell, licentiate, was received from the Presbytery of Portage on the 14th of April, and on the first day of December he was ordained and installed pastor of the church of Lyme.

Rev. Erastus Cole was installed pastor of the church of Huron May 19th.

The pastoral relation between Rev. E. P. Sperry and the church of Peru was dissolved April 14th.

May 19th Mr. George Bigbee, who had gone into other business, returned his license to preach and ceased to have any relation to the Presbytery.

December 1st Rev. James Campbell was dismissed to the Presbytery of Marion.

1847.

In this year there occurred the following dismissals:—

Rev. M. H. Wilder went to the Suffolk South Association, Mass., January 26th.

Rev. J. N. Whipple to the Presbytery of Marion, April 14th, and on the 20th of October Rev. J. Crawford, who had passed through a judicial trial by the Presbytery, and who had been censured and admonished, was now a second time charged with the neglect of both public and family worship and with violating the Sabbath. In this state of affairs he asked permission to resign his ministerial office and obtained the permission, and his name was dropped from the roll.

SYNODICAL EXCEPTIONS IN MR. CRAWFORD'S CASE.

To the above action, in quietly permitting Rev. J. Crawford to retire, exception was taken by the Synod, "as discharging a minister from his ordination vows without regular process, while gross delinquencies were admitted."

It was a just exception. It was in violation of the requirements of the Book of Discipline to release Mr. Crawford without trial, and it was against the judgment of the Presbytery as expressed at other times; and yet it was a case which was not so easy of solution. Mr. Crawford admitted the facts in each charge, but plead justification, his ill health being his chief ground of self-exculpation. What was the Presbytery to do? They were not sure the thing to do was to try him on his own confession and then silence him. They were not content that things in his case should go on as they had been going for several years, while he was in *reality already outside of the ministry.*

The shortest way, and surely the easiest, was to let him go, as he wished, and this was what they did. The apparent probabilities are that it would have been legitimate, and not very uncharitable, to have taken the due process of discipline and then to have retired Mr. Crawford from the ministry. There could have been no Synodical exception to that.

RESUMÉ.

April 14, 1847, Rev. J. B. Parlin had the relation between himself and the church of Monroeville dissolved. January 26th Rev. Jonathan Cochran was received from the Presbytery of Elyria. April 14th Rev. F. Putnam was received from the Presbytery of Mansfield. Same day Rev. C. M. Ransom was received from the same body, and also Mr. J. M. Hays, a licentiate, was received from the Presbytery of Portage. He was ordained and installed at Peru October 5th. Mr. Flavel S. White, a licentiate, was received from the Presbytery of Portage September 7th, and on the 20th of October he was ordained, and installed at Fremont. October 5th Rev. L. A. Sawyer was received from the Presbytery of Franklin.

PRESBYTERIAL CHANGES IN 1848.

Changes were made in this year by the following receptions, dismissals, and deaths:—

February 15th Rev. N. W. Fisher was received from the Presbytery of Geneva.

April 4th Rev. A. D. Chapman from the Presbytery of Franklin.

Rev. N. W. Fisher was, on the day of his reception, installed pastor of the Congregational church of Sandusky.

On the 29th of June Rev. C. N. Ransom was installed at Republic.

On the 4th of April the pastoral relation between Rev. E. Conger and the church of Plymouth was dissolved.

On the 15th of February Rev. E. P. Sperry was dismissed to the Presbytery of Elyria.

REV. EVERTON JUDSON DIES—MEMORIAL.

On the 20th of August, 1848, Rev. Everton Judson passed by death from the Church militant to the Church triumphant. In a brief memorial prepared by Messrs. Newton and Conger, the Presbytery, "while bowing in profound submission to that Divine Providence whose ways are past finding out, most deeply deplore the event which had removed from them a warm-hearted friend, a judicious counselor, an able advocate of the truth, and a faithful fellow-laborer in the work of the ministry."

Mr. Judson was one of the interesting and useful men of the Presbytery. He was characterized by great earnestness in whatever he undertook, and by a rich, beautiful, and child-like faith in his blessed Redeemer.

He had been a member of the Presbytery for nineteen years, and had been one of the most active and influential men in the body. He was greatly helpful in educational work, and was identified in each of the special efforts of the Presbytery in this direction. He was also one of the most efficient of pastors, and was a man of more than ordinary power in revival work. His own church, at Milan, passed through a succession of interesting and deep works of grace during his pastorate. And as the Presbyterian Academy was in Milan, and under the special oversight of Mr. Judson, there is no doubt that many of the students were there blessed of God and fitted to enter upon lives of great usefulness as the result. Four years after his death, in 1852, a biography, containing over two hundred pages, was published by E. P. Barrows, giving a full history of the man and his work.

In 1876 his warm personal friend, Rev. A. Newton, D.D., gave to the Presbytery a briefer sketch, which we deem worthy

of being a part of this history. We therefore transcribe it without alteration. He says:—

“Intimately associated in the history of this Presbytery with the name of E. Conger is that of Everton Judson. He was born in Woodbury, Connecticut, December 8, 1799. Trained by pious parents, he became a member of the Church at the age of twenty-one years. Wishing to qualify himself for more extensive usefulness, he resolved on obtaining an education. Endowed with great activity and energy of mind, he fitted himself for the Sophomore Class in Yale College in a year and a half. He maintained a very respectable standing as a scholar, and graduated in the largest class that had then ever been in the College, in the year 1826.

“He studied theology at New Haven the two following years, and was licensed to preach the Gospel. A part of the year 1829 he spent in the Southern part of this State in the service of the American Sunday School Union, forming Sunday schools and furnishing them with libraries. It was during this excursion that he formed an extensive acquaintance with the ministers and leading members of churches in the State, gained a knowledge of the Western habits and modes of life, and learned to preach extempore—a practice which he found of very great service in the subsequent part of his ministry.

“He commenced his labors in Milan on the 1st of November, 1829. Entertaining the idea, which was beginning to be somewhat prevalent among the churches and ministers in the West, that the pastoral relation was of little importance, he continued as a stated supply for several years. His good sense and sound judgment, however, led him to change his opinion, and at the unanimous request of his people he was installed as their pastor in May, 1837.

“He was elected a Trustee of Western Reserve College in 1842, and his efficient services in that relation were of great value to the institution. Perhaps nowhere beyond the bounds of his congregation in Milan was his loss more deeply felt or more sincerely deplored.

“During the nineteen years of his ministry he was instant, in season and out of season, devoting all his physical, intellectual, and moral energies to the great work of his life. The results of this faithful labor he was, in great measure, permitted to see. Under his judicious management and well-directed efforts the church went on, increasing in numbers and strength from year to year, until the membership of thirty, at the beginning of his ministry, became more than two hundred. Repeatedly had it enjoyed refreshing influence from on high, and scarcely had a communion passed without additions to its members.

“The mental endowments of Mr. Judson were of a high order. His hurried preparation for college, which he was often heard to lament, disqualified him, in a measure, for those critical investigations which make the finished scholar. But he had a comprehension, a quickness and force of intellect, which enabled him readily to seize the most intricate subject and reduce it to its elements. If there was one mental trait by which he was distinguished above most men, it was the power of seeing almost at a glance the relations and bearings of any question that was under discussion, or any measure that was proposed for adoption.

“The rapidity of his judgment was like intuition. His power, too, of combination was almost equally rapid. He was almost never in doubt how to act in an emergency, but would form a plan, suggest a method of procedure, on the spur of the occasion, which would generally prove as well adjusted in all parts and as well adapted to accomplish the object as if it had been the study of hours, or even of days. It was these mental acquirements, combined with a ready command of forcible language, which gave him so much influence in deliberative assemblies. This, combined with an open and frank disposition, which knew no concealment, inspired great confidence in his opinions and suggestions. It was this trait, too, I may remark, that gave him an air of dogmatism, and made some who did not know him well think him harsh and overbearing.

“Good sense, sound judgment, practical wisdom, were

marked characteristics of Mr. Judson's mind. This saved him from being carried about by every wind of doctrine. With a heart intent, as his was, on doing good, with a sensibility so keenly alive to the welfare of his fellow-men, and thrown, as he was, amid the exciting scenes of revivals and measures of reform in education, morals, and religion, without that good sense and sound judgment which looks on all sides of a subject, he would early have adopted many of those measures and courses of action which proved so disastrous in their influence upon the churches and the cause of religion.

“Indeed, there was a time when he did partially adopt the views of some of the reformers of that day. But he soon saw the gulf toward which they were tending, and had not only the good sense to perceive his error, but the magnanimity to acknowledge it and the moral courage to change his conduct. As a preacher Mr. Judson had few superiors; his style was clear, concise, and direct. While his sermons did not display a critical acquaintance with the original languages of the Bible, nor a fondness for metaphysical disquisition, they were enriched in an unusual degree by illustrations drawn from history, the natural sciences, and common life.

“Very few men had more power over an audience, and very few sermons left a deeper impression than did his.

“As a pastor he was laborious and faithful. He kept an eye on all the members of his flock, and was ever engaged in plans and efforts for their spiritual welfare.

“He deeply felt the importance of an exemplary and holy walk in those who profess the religion of Jesus Christ. Hence, he aimed not only to bring converts into the Church, but to improve the religious character of those who were already members. In the discharge of his duty he was not only faithful, but greatly successful. Under his ministrations, blessed of God, many were added to the Church, and a vast amount of good done in various ways which the Omnipotent Mind only can estimate.

“It was while he was engaged in extraordinary efforts in

preaching to his people on the evidences of Revelation, in the winter of 1847, that he was attacked with an apoplectic fit in the pulpit, from the effects of which he never recovered.

“His last hours were in beautiful harmony with the even tenor of his life. His was a religion of deep-seated principles, resembling the equable flow of a majestic river rather than the dashing impetuosity of a mountain stream. His dying conduct, like his living, bore the impress of holiness to the Lord—a confidence, a child-like trust in his Heavenly Father.

“His mind was calm and peaceful, resting wholly on the Great Sacrifice for acceptance with God. ‘With regard to my own feelings,’ he said to me a few days before he died, ‘perhaps no human language can better express them than Toplady’s hymn:—

““When langour and disease invade
This trembling house of clay,
'Tis sweet to look beyond my pain,
And long to fly away.””

“He added, ‘I would except the word *long*, and substitute the word *wait*, for it would seem presumption in one so much encompassed with infirmities as I am to *long* to fly away.’ ‘Tell the brethren of the ministers’ meeting and of the Presbytery,’ said he, ‘that I thank them for the confidence they have reposed in me. I have loved to labor with them, and to be associated with them. Tell them to be *earnest*, EARNEST in the work of the Lord. Express to my people my dying obligations to them for the long-continued confidence and love they have manifested toward me, notwithstanding my many infirmities. If I have been in any degree useful, I owe my usefulness, in a great measure, to the manner in which the church has stood by and sustained me. Remember me affectionately to the youth of this congregation, and say, especially to the young members of the church, that I honor them in their constancy and faithfulness in God’s service. Tell my congregation to meet me at the judgment seat of God. Say to all that the great

truths which I have preached to them sustain me now, and are adequate to all my wants. I am satisfied that the views I have entertained, both in regard to doctrines and measures, are substantially correct, and the errors I have combated appear to be magnified rather than diminished.'

"On Sabbath morning, August 20th, 1848, the tolling of the funeral bell announced to the people of Milan that Everton Judson; the faithful pastor, the eloquent preacher, the judicious counselor, and the warm-hearted friend had passed away."

RESUMÉ—1849-50.

During the year 1849 Mr. C. W. Clapp, a licentiate, was received from the Presbytery of Portage, and the Rev. Newton Barrett from the Presbytery of Cleveland, both on the 16th of January.

On the 17th of January Mr. Barrett was installed pastor of the church of Milan.

On the 3d of April Rev. M. Harmon was dismissed to the Presbytery of Washtena, Michigan.

REV. N. W. FISHER DIES.

On the 2d of August this brother was removed by death. He had been in the Presbytery only a few months over a year. He had been received on the 15th of February, 1848, and installed pastor of the church at Sandusky. Notice is taken of his death, and expressions made as to his character, and the usual consolatory resolutions are placed upon the records.

W. R. COLLEGE AIDED.

This was not an eventful year in the Presbytery. The general routine of Church work was conducted as usual. Aside from this, the most important work done was the raising of about \$9000 for Western Reserve College. This was all given by the churches and people under the care of this body. It

was chiefly the result of the personal efforts of Rev. A. Newton. He canvassed the churches, making a special plea that liberal things be done for this institution, which was their own College, and which they had not aided largely in a pecuniary way heretofore, because their efforts had been turned especially toward the founding and support of their own Presbyterial Academy at Milan.

CHANGES IN 1850.

During the year 1850 the following changes were recorded: April 3d the pastoral relation existing between Rev. E. Cole and the church at Huron was dissolved, and Mr. Cole was dismissed to the Presbytery of Medina.

On the same day the same relation existing between Rev. C. N. Ransom and the church at Republic was dissolved.

Rev. L. A. Sawyer was dismissed to the Presbytery of Watertown, and the name of S. R. Bissell, licentiate, was ordered to be dropped from the roll, he having gone to another body.

August 21st Rev. F. Putnam was dismissed to the Presbytery of Dayton; and Mr. C. W. Clapp, who had been received the year before, as a licentiate, from the Presbytery of Portage, was ordained and installed pastor of the Monroeville Church.

September 3d Rev. Hiram Smith was dismissed to the Presbytery of Elyria, and Rev. Jonathan Cochran to the Presbytery of Monroe.

September 20th Rev. Seth H. Waldo was received from the Presbytery of Cleveland.

TIFFIN CHURCH WITHDRAWS.

It was during this year that the church of Tiffin, at the time under the ministry and influence of Rev. R. B. Bement, who had been permitted to labor in the bounds of Huron Presbytery, withdrew to the Old School Assembly. There was at the time considerable, and some very decided, dissatisfaction

in the church in view of the action, and the Presbytery was not well pleased thereat. A committee was directed to visit the church and counsel with them regarding the matter. They did so, treating the church, however, in the most brotherly spirit, and upon finding the question already decided, they permitted the church to go to the Old School body without further trouble on their part; and they advised the minority, who were opposed to the movement, to make no difficulty in the case. There is reason to believe that the minority paid due regard to this wise counsel and made no further trouble, but in doing so at least a large part of them withdrew from the organization. It is more than probable that the church of Tiffin was for many years afterward, and is to this day, a weaker church than it would otherwise have been. At all events, in a strong and growing city, it remained a weak and struggling church until some years after the reunion of the two branches of the great Presbyterian family. It was in a sense alone, having cut itself off from the association, and, therefore, from the sympathy of the churches of the surrounding towns and country.

1851.

On the second of April Rev. C. A. Ransom was dismissed to the Union Association, of Hillsboro, N. H., and Mr. C. B. Sheldon, licentiate, was received from the Presbytery of Portage.

On the 8th of April Mr. Lemuel Bissell, licentiate, was received from the Presbytery of Portage, and was ordained on the following day at Milan, with a view to the work of a missionary under the American Board of Foreign Missions. Mr. Bissell went out soon after to his field in India. He was the representative of the Presbytery in foreign mission work, his name remaining upon the roll of the body for forty years, when he died, on the 28th of May, 1891, at Mahableswar, India. On the 7th of May, 1851, Rev. A. D. Chapman was installed pastor of the churches of Melmore and Bloom, and Rev. C. J. Pitkin was received from the Presbytery of Trumbull.

On the 3d of September the pastoral relation existing between Rev. J. M. Hayes and the church of Peru was dissolved, as was also the same relation between Rev. J. C. Sherwin and the church of Berlin. Mr. Sherwin was dismissed to the Presbytery of Minnesota. Mr. C. B. Sheldon was, on October 7th, ordained and then installed pastor of the church of Republic. Rev. M. Thompson was received from the Presbytery of Franklin on this day, and on the 8th of September, 1852, he was dismissed to the Presbytery of Fort Wayne.

THE SANDUSKY CHURCH WITHDRAWS.

The church of Sandusky city, which was Congregational in its government and now influenced by Oberlinistic views of slavery, notified the Presbytery in April that it had withdrawn from it, "on account of the connection of the Presbytery with slavery."

This is one of those instances which show how strangely differently different men will view the same subjects. The church of Sandusky had overtured the Presbytery the preceding year for some further action on the then troublesome subject. One, upon looking over the matter at this day, would suppose that the Presbytery had done already what was wise and right, to clear its skirts of this great sin. The papers already issued upon the subject, and again and again repeated, though not *rabid*, but designed to be earnest, while rational, were strong denunciations of the sin of holding slaves, of keeping them in ignorance, etc., etc. They seemed to the good and wise men of the body itself to be as strong as they could well be and still be reasonable; and yet they were not strong enough to meet the views of some extremists.

The church of Sandusky seems to have thought that the Presbytery had not yet washed its garments of this crime, and was therefore still in some sort of relation with it, though the members had again and again declared it to be a crime against men and a sin against God. And, this being the case, the

church, to be herself clear in the matter, must wholly withdraw her fellowship. But we must not overlook the agitated state of the times nor the peculiar influences then at work, and how hard it is at such times and under such influences for even rational and prudent men to see alike or to keep their heads straight. It was not an unusual thing in that day for a church to take action that indicated the impulse of strong feeling rather than well-balanced judgment, and especially so when led by a minister of an impulsive rather than a sober, thinking character. It had been just the year before, 1850, that Henry Clay's Omnibus Bill had been passed by the national legislature. This bill was designed by its distinguished author to be a compromise, and therefore a peace measure. But it included the notorious "Fugitive Slave Bill." This set many Northern hearts on fire. It was too much even for many well-balanced minds to endure. Most Northern men, irrespective of party alliance, had been content to feel that slave-holding was not any particular concern of theirs. They did not wish to see it extended into new Territories, but they did not care to feel that they were responsible for it where it was.

This was not so with all by any means. There had for some years been the persistent anti-slavery agitators. They were in Ohio. Their influence was felt and their voices heard on the Western Reserve. And now, when by a national law Northern men were required to assist in the cruel hunt of the fugitive slave, the ability of these agitators to stir the hearts of men in opposition to the whole slave system was increased an hundred-fold. The Northern mind rebelled against the idea of turning poor, ill-treated-slave catcher. The excitement became intense in some regions, and the cry went up for "*personal liberty*," both for the slave and for the white man who was expected to catch him.

It is to be remembered that it was just at this time, when church courts were expected to make their voice to be heard, that the Sandusky Congregational church became displeased with the action, or the want of action, of the Huron Presbytery.

We are left to conjecture as to just what the point of trouble was, in the minds of these Sandusky brethren, against the Presbytery. This church had petitioned the body to memorialize the General Assembly in regard to slavery. The Presbytery had responded to the petition. They had said, however, in their memorial to the Assembly, that while they regarded the holding of slaves as sin, which should subject the slave-owner to discipline and to exclusion from the Church, yet they admit that there might be slave-owners who, doing all they could for their slaves and toward their eventual freedom, were not criminal. They then request the General Assembly to advise all the Presbyteries connected with it to institute a thorough examination of all the churches under their care, respectively, considering the ownership of slaves as "prima facie" evidence of wrong until proof of innocence is furnished, and to exercise discipline with all such members as are found guilty of the sin.

It would surely appear that the Presbytery had exculpated itself by such resolutions, as it was so entirely without the bounds of the slave region. What could the Presbytery do, beyond agitating and condemning the system, to release the poor slave? This these men were all willing and urgent to do. What could or what did the church of Sandusky more than this? It might express itself a little more strongly, though scarcely more rationally or in better spirit.

But men in that day, standing just where this Presbytery did, were subject to reproach, sometimes bitter, too, from both sides. There were those who complained that they went too far in their outcry against the slave-owner; and there were those who, like the Sandusky church, condemned them for not going far enough.

As we look backward to the scene now, knowing what we have been taught in the awful providence of God toward the South, and toward the whole Nation, we are ready to excuse, and even to justify, a great deal of the anti-slavery fire. The men and women who were carried against the system as by a

storm of condemnation, were certainly more in harmony with the purpose and providence of God than the multitudes who were indifferent, or who sought to excuse so great an evil in the land.

As a nation, we see the whole matter now with other eyes and with other feelings than those of the days before the war, and we condone the griefs and trials of the determined anti-slavery agitator. We even revere his name.

Yet since the storm is over and the clouds have cleared away, does it not appear that those earnest, wakeful, and prudent fathers and brethren of Huron Presbytery were about right upon this subject? Here were men full of Christian zeal for humanity, holding slavery to be a high crime, willing to do anything to end it that a sense of right and compassion for the poor bondman would indicate, and yet whose zeal did not run away with wisdom and sound judgment.

1852.

On the 7th of April Rev. S. R. Lockwood was received from the Presbytery of Erie, and on the same day the pastoral relation existing between Rev. N. Barrett and the church of Milan was dissolved. On the 8th of September Mr. H. C. Taylor, another licentiate, was received from the Presbytery of Portage.

REV. F. S. WHITE.

On the 29th of June the pastoral relation existing between Rev. Flavel S. White and the church of Fremont was dissolved. Mr. White was born in Williamsport, New York, October 3, 1817. At the age of twenty he removed to Malone, New York, and four years later became a resident of Cleveland, Ohio. At the age of twenty-seven he completed his course of theological study at Western Reserve College. In September, 1845, he was married to Miss Harriet H. Fuller, of Malone, New York. He came to the church of Fremont in May, 1846, and on the seventh of September, 1847, he was received by the

Presbytery of Huron as a licentiate from the Presbytery of Portage. On the 20th of October following he was ordained and installed pastor of this church. After serving the church till June, 1852, his voice failed, and he found it necessary to retire from the active work of the ministry. He remained, however, in Fremont, entered into business, and continued in business until his death. He was successful, and was ever a highly-esteemed citizen of Fremont. His successes were not attained through methods unworthy of a Christian man. He was a just man, full of faith and of good works. He was helpful to the community and to the church. He never actually demitted the ministry, but was granted the relation of an honorably retired minister, his name continuing on the roll of Presbytery till his death. His material means, of which the Lord endowed him somewhat liberally, were not withheld from the Church when needed. He was one of the large contributors to church erection and improvement. He was a man of very considerable ability, and had the providence of God continued him in the ministry, he would in this calling, no doubt, have been one of the successful of God's servants. He died on the 1st of February, 1890.

1853.

April 6th Rev. Hiram Smith, a former member, was again received from the Presbytery of Elyria. On the 7th of September Rev. A. D. Chapman was released from the charges of Bloom and Melmore and dismissed to the Presbytery of Franklin.

September 16th Rev. Newton Barrett was dismissed to the Presbytery of Portage. On the same day Rev. S. R. Bissell was received from the Presbytery of St. Joseph.

1854.

On the 3d of January Mr. C. H. Taylor was ordained and installed pastor of the church at Huron.

April 5th the pastoral relation between Rev. H. N. Bissell and the church of Lyme was dissolved.

April 18th Rev. F. A. Deming was received from the Presbytery of Portage and installed pastor of the church of Berlin.

On the same day Mr. A. Hartpence, a licentiate from the Presbytery of Cincinnati, was received, and on the 31st of October following he was ordained as an evangelist.

REV. A. K. BARR SUSPENDED.

Rev. A. K. Barr was by common fame, and on his own confession, found guilty of appropriating what did not belong to him. The case was so clear that on the 6th of September, 1854, he was suspended from the gospel ministry. Owing to renewed lapses this suspension was never removed. Mr. Barr, as had been the case with Mr. Crawford, a former suspended member, continued to give the Presbytery trouble. It seemed to be in him to do wrongly. He ceased, under the suspension, to preach, and justified the suspension, while he labored in distributing Bibles and tracts.

But he again violated the laws of Christian propriety, was visited by a committee, and made humble and apparently honest confession. He was borne with, though still under surveillance, until September, 1859, when the committee to whom his case was referred reported that they had had an interview with him, and that such were his confessions that, in their judgment, he should be restored to the ministry. But before another meeting of the body God, in His providence, had removed Mr. Barr by death.

On the 5th of September Rev. Henry A. Rossiter was received from the Marietta Association, and in just one year from that date he was dismissed to the Presbytery of Green-castle.

1855.

April 4th the pastoral relation between Rev. C. H. Clapp and the church of Monroeville was dissolved, and Mr. Clapp was dismissed to the New Haven Central Association. On the same

day Rev. H. N. Bissell was dismissed to the Presbytery of Detroit.

September 4th the pastoral relation between Rev. C. B. Sheldon and the Republic church was dissolved, and Mr. Sheldon was dismissed to the Minnesota Association.

1856.

April 2d Rev. A. Hartpence was dismissed to the Presbytery of Trumbull, and Rev. John McCutchin was received from the Presbytery of Maumee, Rev. Francis Hendricks from that of Chemung, and Rev. Charles Richards from that of Catskill.

On the 3d of September Rev. J. M. Hayes was dismissed to the Association of Wisconsin.

October 6th Rev. Solomon B. Gilbert was received from the Franklin Association of Massachusetts. He died in May of the following year, 1857.

On the 6th of October Mr. J. H. Walter, licentiate, was received from the Presbytery of Cincinnati and was ordained and installed pastor of the Milan Church.

1857.

On the 8th of April Rev. E. Bushnell was received from the Presbytery of Grand River, and on the 12th of May he was installed pastor of the church at Fremont.

April 8th Mr. J. B. Fowler, a licentiate of the Presbytery of Cincinnati, was received and ordained as an evangelist, and Rev. F. Hendricks was dismissed to the Presbytery of Harrisburg.

On the 12th of May the pastoral relation existing between Rev. F. A. Deming and the church of Berlin was dissolved.

September 2d Rev. J. B. Parlin was dismissed to the Presbytery of Dubuque.

ATTICA CHURCH DISSOLVED.

At the September meeting, in 1857, held at Olena, Rev. E. Conger, who had been appointed at a previous meeting to visit the church of Attica, with authority to exercise his judgment as to what should be done with that church, reported that he had consulted with the members at an appointed time, and that they had concluded, in view of the weak and unpromising condition of the organization, to give letters of dismissal to each other, and that the church should be dissolved, and so they acted.

This church had had a struggling existence. It had, however, as its leading spirit a man, Mr. Jonathan Ford, of great excellence of character. Mr. Ford was a sterling Presbyterian, and for years he sought to keep alive the church which was dear to him. Yet he could associate and work with the good of other denominations; and for the remaining twenty-four years of his life he did cast his lot mainly with the Church of the United Brethren. He was born in Rensselaer County, New York, June 9, 1796. He made profession of his faith in Christ in his youth. He erected a log cabin in Attica, and moved into it in the year 1828. Through his efforts the Presbyterian Church was organized in Attica in October, 1833, by Rev. E. Conger and Rev. E. Judson, at about which time Mr. Ford was ordained as an elder. He was also chosen superintendent of the Union Sabbath-school in the same year. This position he held for twenty-five years, when defective hearing caused him to resign.

A house of worship was erected in Attica in 1840 by a combined effort of Lutherans, Presbyterians, and others. This house, being unfinished and unpaid for, was put to sale. Mr. Ford, fearing the loss of a place of public worship, purchased it in his own name, paying for it the sum of three hundred and fifty dollars. He afterward had it reseatd and improved. In the course of time it became the house of worship of the United Brethren Church. In this church Mr. Ford found his home.

In its Sabbath-school and prayer-meeting he was active, and supported the public means of grace. He was, however, in spirit and faith always a Presbyterian. He died on the 29th of December, 1881, aged eighty-five and one-half years.

In this sanctuary, which he had helped to build, which he had *owned*, and in which he worshiped in the spirit of brotherly union, his funeral services were conducted by Rev. R. B. Moore, who officiated at Mr. Ford's request.

THE DUTCH CHURCH OF SANDUSKY.

At the September meeting of 1857 a committee, consisting of Messrs. Newton, Conger, Walter, Watson, and Bemis, who had been appointed in April to confer with the Reformed Dutch Church of Sandusky, which had applied to be taken under the care of the Presbytery, reported.

They stated that they had met the male members of the church, together with their minister, Rev. Mr. Kuss. They had learned that the church was once connected with the Tiffin Classis, but, becoming dissatisfied with this connection on account of the Puseyitic tendencies of Dr. Nevin, a prominent member of the Synod, they had left that Classis, and had joined a Classis in Michigan. They had applied for aid in support of a minister to the General Synod in New York; but, although encouraged to expect it, had uniformly been disappointed. They were burdened with a heavy debt in attempting to build a church, which was yet unfinished. They had a minister of good character and standing as an evangelical and pious man. With great difficulty they could raise only about one hundred dollars toward his support.

Finding themselves disappointed in not receiving aid from New York, they felt that they must give up all hope of sustaining themselves as a church unless they could obtain aid from some other source.

Under these circumstances they had unanimously resolved to leave the Classis of Michigan and to unite with the Presby-

tery, if the Presbytery would receive them and do what they could to procure them assistance.

The Committee had made diligent inquiry as to the orthodoxy and religious character of the church. They had found that their Confession of Faith was substantially like their own, that they used the Heidelberg Catechism in the instruction of their children, which they regarded as Calvinistic in doctrine, and that they had a good name as a church in the Christian community of Sandusky. They regarded regeneration as the only proper basis of church membership. The organization consisted of about forty members. They were heartily desirous of being taken under care of the Presbytery, and were willing to adopt the Confession of Faith and Discipline of the body.

After this report it was concluded to receive them immediately, without waiting for their formal dismissal from the Classis of Michigan, which would require some time. They were, therefore, received under the name of "The First German Presbyterian Church in Sandusky City, Ohio."

A committee was afterward appointed to visit this church, presumably with a view to assisting them in their financial straits. They failed to do so in due time, and on the 1st of April, 1859, the Presbytery received a notice through the Stated Clerk that the church had returned to the Tiffin Classis. Consequently the name was immediately dropped from the roll of the body.

1858.

During this year the following changes were recorded:—

April 7th Rev. Samuel Montgomery was received from the Presbytery of Meadville; and on the 22d of September Rev. James B. Sheldon was received from the Presbytery of Elyria.

April 7th Rev. Seth R. Waldo was dismissed to the Presbytery of Knox, and Rev. C. H. Taylor was released from the pastorate of the Huron church and dismissed to the Presbytery of Alton.

September 22d Rev. F. A. Deming was dismissed to the Presbytery of Wabash, and Rev. Charles Richards to the Presbytery of Maumee.

FROM 1859 TO 1860.

No changes are recorded for the year 1859, but in the year 1860, on the 14th of April, Mr. F. L. Rossiter, licentiate, was received from the Presbytery of Cincinnati. A call was placed in his hands to become the pastor of the church of Huron. The call was accepted, and on the 15th of May he was ordained and then installed pastor of said church. On the same 15th of May Rev. J. Everts Weed was received from the Presbytery of Franklin.

CONFESSION OF FAITH AND COVENANT.

During the progress of events recorded in this chapter, in the year 1854, the Presbytery had the Confession of Faith and the Covenant, designed for the use of churches in the reception of members, prepared for publication, with proof-texts under each doctrine set forth. This, together with a brief history of each of the churches under its care, the body had printed and distributed throughout the churches.

This was done for the instruction of the members and families, that all who had thoughts of uniting with any of the churches might be able to do so with full intelligence of what they were doing.

CHAPTER VIII.—FROM 1844 TO 1860.

IMPORTANT QUESTIONS.

I. NEGLECTFUL REMOVING COMMUNICANTS.

We have already observed that as early as 1828 the Presbytery felt itself called upon to take some action regarding persons who were members of Presbyterian or Congregational churches elsewhere but who, now residing in the bounds of churches in this Presbytery, yet neglect to unite with them.

The decision at that time was that such professing Christians should be shown their duty, and then if they still persist in their neglect they should be reported to the churches to which they belong.

Now, again, in 1845, the general question, which still vexed some of the churches, was raised by an overture to the body: "What shall be done in regard to those church members who remove from our bounds into others, and those who remove from other bounds into our own, without taking letters with them and uniting with the church within whose bounds they have located?"

The answer of the Presbytery, as they adopted the report of a committee consisting of Messrs. Judson, Conger, and Parlin, was that it is the duty of churches to which removing members belong to see that they take with them letters of dismission to the churches within which they expect to reside, and if the members neglect to take such letters, they should be written to and persuaded to remove their church relations; and if all reasonable efforts fail, then the name of the member shall, at the expiration of two years, be erased from the roll of the church.

In regard to the members of other churches residing within

the limits of any of the churches belonging to the Presbytery, the rule of the Presbytery has been to debar from occasional communion after a residence of one year, unless in cases where good reasons exist for neglecting the change of relation. Of this rule the churches were reminded. There appears to have been occasion for the rule and for its enforcement. New comers would sometimes hesitate a considerable time before deciding to cast in their lot with a church if its polity happened to be not purely Congregational, or strictly Presbyterian, as the case might be, to suit the preference of the new comer. And yet such persons might be disposed to participate in the Sacramental service. The results would be discouragement to the church, and increasing indifference, on the part of the neglecting person, to the duties of the church relation and to other calls of the Christian life. These facts, staring the ministers and churches in the face, might well call for some special action.

II. COMMUNICANTS WITHOUT SAVING EXPERIENCE.

Another somewhat perplexing question was raised by an overture from one of the churches: "What shall be done with those members of church who give no evidence of Christian character, and yet are guilty of no disciplinable offense, but who wish to have their relation with the church dissolved?"

This serious question was referred to a committee consisting of Messrs. Conger, E. Judson, J. Seymour, and P. Adams. They were unable to report any definite answer. They felt that there are few cases of the kind noticed in the inquiry which are not modified by such circumstances as render it impossible to lay down any general rule of action. And thus the matter was left. This was throwing the whole responsibility of deciding in such perplexing cases back upon the officers of each church. They were to decide each case upon its own merits. This report of the committee, and its adoption by the Presbytery, shows a little want of courage or of thought. We can hardly avoid looking for some wholesome counsel from such a com-

mittee, and from this usually thoughtful and courageous Presbytery, upon the question of opening the door out of the church and releasing from their Christian vows those who become neglectful or who come to be dissatisfied with their Christian experience. Only a few years later, in 1858, in reviewing the Milan church records, they take quite a different view of the matter. They declare then that a church is not authorized to strike off the name of a church member in good and regular standing, at the request of the member, because he thinks he is not a Christian. They say that such a principle is unknown to either the Congregationalist or the Presbyterian Church, and inconsistent with the nature of the covenant entered into by every church member.

III. SECRET SOCIETIES.

In 1845 an overture from the session of the church of Bloomville calls for a deliverance upon the subject of secret societies. This subject was at that time giving some trouble in that church. How many of its members had united with such a society we know not, or whether more than one or two. A son of one of the members, and himself a member of the church, had done so. It was a great source of dissatisfaction to the elders and the father, and also a matter of very doubtful propriety to others. The result was the overture to the Presbytery asking, "What course shall be pursued with those members of Church who join secret societies—as the Odd Fellows, etc."

The committee to whom this question was referred consisted of Messrs. Judson, Newton, and West. Upon their report the Presbytery declared that while, in their opinion, the influence of such societies is generally not favorable to the cultivation of the Christian graces, yet they were of the opinion that it is inexpedient for either the Presbytery or individual churches to attempt any general action or to adopt any general rules on the subject.

This disposition of the question, in 1845, was not satisfactory to the Bloomville church. They had hoped for a fuller and a more decided expression. They wished for some action that might help to stay the rising tide that was beginning to bear Church members into the secret orders. Accordingly, in the year 1846, they again overtured the body for further expression of its views and judgment, both upon this subject and the question of slavery. They secure a hearing.

Upon the subject of secret societies Rev. E. Judson is again chairman of the committee, and with him there were associated Rev. Mr. Hull and Elders Patterson and Ford.

They said in their report that "while they should regret that members of the Church should unite with secret societies, as they could see no valid inducements to a Christian to seek such fellowship, yet they were not prepared to say that simple membership, where it does not result in any known unchristian conduct, is a proper matter of church discipline. Yet, where members of the Church have formed a connection of the kind and it becomes an occasion of grief or wounding to their brethren, they were of the opinion that the spirit of the Gospel would require that such persons should abandon such connection for the sake of their grieved brethren. And, finally, they would leave the matter of discipline in such cases largely with the individual churches."

This was the action of the Presbytery, and the final one, upon this subject; a subject which has at various times agitated the Church of Christ, and a subject which, there is great reason to fear, is yet to awaken great concern in the minds of Christian people everywhere. The spirit of secret fraternity and bond is on the increase in this land. Many seem to be possessed with it to such a degree as to make them foolish, as they become members of a number of such orders. With many, there can be no doubt, it is their religion. It is, at least, allowed by them to supplant the Church. The men of our land to-day who are members of secret orders are numbered by the hundreds of thousands. There are over 600,000 Free Masons, as many Odd

Fellows, and half as many Knights of Pythias—1,500,000 in these three orders, and these are not all.

Multitudes of our young men are passing by the Church to find their home in such societies. The numbers in these orders are increasing yearly, and while it is certainly true that among them are many earnest Christians, yet, it is the testimony of many pastors of churches that the secret society interferes with the Christian life, is often made a substitute for the Christian faith, and must, therefore, interfere with the great work of the Church in manifold ways. The question is waiting for an answer: What is to be done to stay the march of this great, selfish fascination and to turn the tide of desire, in both men and women, that runs thitherward, into the Church of the Redeemer?

The answer of Huron Presbytery to the Bloomville overture at that time was certainly wise, as the overture itself indicated wisdom and thought. The answer was the best that could then be given. Those bodies who have taken the higher ground, and have counseled the excision of all secret society men from the Church, have not yet proven, however nearly right they may be in principle, that their course has helped the cause of Christ or of the truth so far as can now be seen. It has at least not helped their own denomination. But when we remember that of 7,000,000 of the young men in our land 5,000,000 never attend the sanctuary, and that the secret societies are continually on the increase, we may gravely ask whether the answer of the past to the overture, which to some minds now swells up before the Church, will be the truest and best answer in the future, or at least the only answer?

IV. DIVORCE, AND OTHER QUESTIONS.

In 1847, as some one or more of the licentiates of the Presbytery had been seeking the right to perform the marriage ceremony, it was deemed necessary to notify such licentiates that, as they were not in the full and legal sense ministers of the

Gospel, it was both contrary to the statutes of Ohio and at variance with the long-established usages of the Presbyterian and Congregational Churches that they should officiate in the solemnization of marriage; and they were advised no longer to apply to the courts for license to do so.

In 1848 some one of the churches, troubled on the subject of dancing, wished to know whether parents who were members of churches, and who encouraged or suffered their children to attend dancing schools, balls, and cotillion parties, were to be considered as covenant breakers and dealt with accordingly. A paper in answer to this inquiry was prepared by a committee of which Rev. A. Newton was the chairman. The paper was reported and adopted at the next meeting of the body, but was not placed upon the records. We can only conjecture that its tenor was against the dancing school and the ball; and we know that it did not *settle* the vexing question.

A few years later, in 1857, the Presbytery were beginning to feel the importance of a subject which, in these later days, is having so much attention in periodicals and ecclesiastical courts—that of divorce.

The separation of husband and wife was an evil hardly so frequent or so permanent then as now, yet there was enough of it to awaken sorrow and solicitude and to call for the consideration of Christian assemblies. Some one, whose name is not given, presented a request that Presbytery would call the attention of the Synod to the laws of the State in relation to divorce. The request secured a response, and the Rev. John McCutchen, probably the brother who had introduced the subject, was directed to prepare an overture to the Synod upon it. The Synod, no doubt, took some action in the matter; but man and wife continue to quarrel; divorces, in increasing numbers, continue to be granted; sorrow and shame are the result; and the evil will probably continue in its enlarged form until men and women give more earnest thought to the prior question of marriage; until marriages are more generally the result of true affection, and of wisdom in the consideration

of the fitness of each party for the other, and until the States of this Union shall have resolved to meet the evil of divorce with a strong and a Scriptural law—a law that will forbid the remarriage to any other party of the man or woman who has been once divorced, except it be the innocent party, and in a case where the release has been granted to that party on the one only Scriptural ground for divorce.

V. MILAN CHURCH RECORDS.

At the meeting of Presbytery at Plymouth, in April, 1857, certain exceptions were taken to the records of the Milan church, and an overture on certain points was presented to the Presbytery in connection with the exceptions reported by the committee on the records. The whole matter was referred to a special committee consisting of Messrs. Newton, Gilbert, and Bemis. They were not expected to report until the next stated meeting. At the next meeting the final conclusion was not yet reached, and Rev. E. Conger was added to the committee. The final report was made in April, 1858, and action taken thereon.

In order to understand the whole matter in controversy it is necessary to remember that the church of Milan, while in every way one of the best in the Presbytery, was one of a mixed order. It was partly Congregational and partly Presbyterian. Some part of its time it was under the one form of government and part of its time under the other. Though the Presbyterian order finally prevailed, it was not always so.

The items in the records to which exceptions were taken are these:—

“WHEREAS, Mr. George W. Mears and his wife have for some years past neglected the ordinances of God’s house, and have been frequently labored with, but in vain; and whereas they both desire that their names be dropped from the list of membership; therefore,

“*Resolved*, That they be considered as no longer members of this church.”

To this action was added a resolution made by Mr. Barney, which, though not adopted by the church or its officary, was nevertheless placed upon the church records. The resolution stated:—

“That, believing church government is designed for the benefit of each and all of the members, and that two cannot walk together except they be agreed; therefore it is

“*Resolved*, That any member of this church in good and regular standing may, on signifying his wish to withdraw from the church, have his name erased, and he may be discharged from further *covenant obligations*.”

To these two items, very naturally, exceptions were taken by the Presbytery. The one actually released a man and his wife from their obligations to lead a Christian life, at their request. The other item proposed to do this in general. It said to any man who wanted out of the church, “We release you from all your covenant obligations.” This last item was not adopted as the rule by which the church proposed to go in the future; but it was placed upon the records, indicating that it might have some influence, and that it had its friends.

The overtures to the Presbytery suggested by these items in the records of the church of Milan were these:—

“1st. Is it allowable to strike off the names of church members, in good and regular standing, at their request, if they declare that they are not Christians and that they were deceived?”

“2d. Are Congregational churches under care of Presbytery bound by the rules of Presbytery, or the Confession of Faith, in the process of discipline?”

In the answer the exceptions to the records and these two overtures were to be considered together, and the action of the Presbytery upon the whole was as follows:—

“1st. Congregational churches, under care of Presbytery, are not bound by the rules of Presbytery in process of discipline any farther than such rules coincide with Congregationalism.”

“2d. The resolution of Mr. Barney embodies a principle unknown to either the Congregational or Presbyterian Churches. It is inconsistent with the nature of the covenant entered into by every member, and in its ultimate effects is subversive of church order and discipline.”

“3d. The church is not authorized to strike off the names of church members in good standing.”

“4th. The mere declaration of a member that he is not a Christian, and was not when he joined the church, does not justify an exclusion from the church ; nor does any neglect of duty or wrong-doing justify the church in cutting off a member, even though he may acknowledge the offense and waive a formal trial. As one of the important ends of church discipline is the reformation and return to duty of the erring brother, it is highly important that the church use all proper means for this purpose, and therefore it ought in any case to go through the regular process of discipline, as prescribed in the Book of Discipline and Practice observed by Presbyterian and Congregational churches generally.”

This last article was not intended to mean that in no case should a member be cut off from the Church, but that none should be so dealt with, except after due process of discipline and after proper trial. The act must be done according to law, for the good of the man and the honor of the Church.

In the first article, of this action of the Presbytery, there appears to be a justification of those men who, in that day, condemned the Plan of Union on the ground that it gave away to Congregationalism everything that was distinctively Presbyterian. It is true that the Congregationalists, on the other hand, claimed that they were surrendering all to Presbyterianism, and that their denomination was the loser in the Union. Yet it must be clear, as illustrated in this case of the Milan church and the decision of the Presbytery regarding it, whatever else we may say of the Plan of Union, that it did give away to Congregationalism whatever, in the process of discipline, was distinctively Presbyterian. The article says as much.

That was the chief trouble, unavoidable with the Plan, perhaps with any plan. It placed Presbyterians in a position that restrained them at home, while it caused the turning of their benevolent contributions into channels that were rather Congregational than Presbyterian. This was the fact as between the New School Presbyterians and the Congregationalists, as it had been before the excision as between the latter and Presbyterians generally.

To put the matter in a form that will occasion least dispute: It produced facts and conditions that awakened doubt and dissatisfaction in the great outside Presbyterian world, while, on the other hand, when viewed from the Congregationalist standpoint, its conditions and results were not satisfactory there.

In regard to the rest of the Presbytery's deliverance in the Milan Church case, and, indeed, in regard to it all, there can hardly be a reasonable question as to its correctness of judgment.

The idea that a church court, high or low, can release a man from his covenant obligations to God, while from the standpoint of humanity it may appear commendable, will hardly bear a moment's serious thought.

And this is a correct view of the question. A man, in becoming a nominal Christian, covenants to be the Lord's, to love, trust, and obey Him. His vows, whether made in secret or in public, are vows to God.

The Church, therefore, if a man violate his vows in open transgression, may by the Divine permission and requirement, after due process, cut that man off from its fellowship. It may do so for its own purity and honor, and also as a means of eventually reclaiming the man, as well as a warning to others. But to release any man, transgressor or no transgressor, from his covenant obligations to God, to set him free from his vows to be faithful to the Lord and to His Church, which seems to be the idea of those asking release from church membership, the Pope only, we think, would have the courage for that.

It is a sad and pitiable case to be in, to feel that one has been deceived and had never been a Christian in reality, even though a profession of saving faith has been made. But what is the man to do? Is it not the worst of un wisdom for him to abandon the ordinances he has vowed to observe, and then to make his own growing indifference the sole ground on which he would be released from all his sacred obligations?

And is it not the last thing for the Church to do, to say to that man, "We hereby release you; go in peace"?

Rather, let the man take the alarm his condition warrants him to feel; let him hasten to prayer and to the bearing of his cross in surrender to God; let the Church urge and entreat him to this, never failing to remind him that the vows of God are upon him, and that no tribunal on earth can release him from those vows, and that the Lord waits to receive and to help him.

This course, properly pursued by the Church and duly regarded by the man, is surely most of all likely to lead to repentance and to reclaim the man, while it is also the most healthful in its effect on the Church.

The other course is sometimes adopted by churches and people. It is regarded as the shortest, easiest, and the most charitable way of discipline. In this way we seem to avoid collision, and to be acting most kindly and in harmony with the other organizations and societies of earth. But so doing we forget that the Church stands on a plain far above any other society, and that the Word and Spirit of God and the high charity of Christ are to be our guide in all our dealing with fellow-disciples. The idea of so releasing a church member was, perhaps, as little in harmony with the spirit of Congregationalism as with Presbyterianism; and so the Presbytery say it is a principle unknown to either of the denominations, as well as inconsistent with the nature of the covenant entered into by every church member.

VI. THE PASTORAL RELATION.

Several times in the history of this body there is interest manifested in the constitution of pastorates and in their continuance.

In 1855, in dissolving the pastoral relation between Rev. C. H. Clapp and the Monroeville church, occasion is taken to lament that this relation seems to be so lightly esteemed and so frequently sundered.

The presbyters say that while they do not claim the right to interfere in the private concerns of the churches, yet they believe that the true interest, both of ministers and churches, demands that the pastoral relation should be regarded as a permanent one, and should not be dissolved for slight causes. They further claim the right to advise in the matter, and they complain of the ministers and churches for practically dissolving their relations before seeking their counsel.

It was certainly something to cause regret in those days, as now, to some extent, that this solemn and sacred relation should, in so many cases, be of so short duration. Some of the ministers, and also of the people, did not look upon the pastorate as having anything like permanence about it. Some of the ministers, as Rev. E. Judson, were led to change their views of this matter after a few years of experience. But one of the most regretful facts in the history of the Presbytery is the very short and uncertain duration of pastorates. For a number of years two and three dissolutions of such relations occur almost annually. It is wearisome to record the perpetual reception and dismissal of ministers, and the installations and dissolutions of relations. So little seems to be permanent, or to wear the appearance, in this respect, of strong Presbyterianism. The weakness of most of the churches, their mixed character, and the uncertainty of pastoral support, must be given as the rational way of accounting for it. There were several of the churches stronger at the start, and growing stronger, in which the pastorates were of longer duration.

In 1859 the General Assembly expressed a hope that the matter of having the pastoral relation constituted between ministers and churches should not be overlooked. In response to this expression, as its force was recognized, the Presbytery resolved to recommend to the churches to establish this relation whenever and wherever the providence of God, reasonably interpreted, should open the way. To this subject General Assemblies have more than once or twice called attention. It is a leading idea in the Presbyterian system and polity that the pastorate should be constituted in the regular way, and that the stated supply arrangement should be the exception. Underlying the idea of the pastorate is the thought of permanency of relation, as also of intimacy and reality; and although there has not been strict adherence to this ideal in the practice of many ministers and churches, yet the belief in the ideal has never been abandoned, and its importance is very often brought home to the minds of ministers, and the desire is expressed by assemblies, synods, and presbyteries that the practice may become more general, and that pastorates may be of longer duration.

In Huron Presbytery there has generally been some weakness upon this point. There has been more or less of the stated supply practice; but especially here the pastorates, when regularly constituted, have been of brief continuance. Many pastorates have not endured beyond a year, or two or three years. There have been at least three noteworthy exceptions to this statement. In the case of Dr. Newton and Norwalk the relation of minister and people continued for over thirty-five years; in the case of Rev. J. H. Walter and the church of Milan it continued for twenty-seven years, and in that of Dr. Bushnell and the church of Fremont for twenty-five years. Others have continued for five or ten years. But many of the churches have experienced great frequency of change. And the imperfections resulting from want of conformity to the true Presbyterian ideal have often been realized and expressed.

It is evident that those churches, as Norwalk, Milan, and

Fremont, which were willing and able to have the relation constituted, and which have with the least frequency sought the dissolution of it, are the churches which have been most substantial and successful.

VII. DOCTRINAL STRICTNESS AND LIBERALITY.

It has ever been the clearly defined purpose of this body to stand faithfully by the *doctrines* of the Presbyterian and the Congregational Churches. And yet while adhering as closely as possible to the articles in the Creed, there has always been a large degree of liberality, as is manifest in many of the decisions and deliverances of the Presbytery. Part of this liberality would result, naturally, from the Plan of Union, on the basis of which the Presbytery and the churches were organized. Part of it, however, was rather the characteristic of the body and of most of the men who composed it. It was at no time an inconsistent or unreasonable liberality. There were the limitations of truth and of correct action, which were not to be trespassed for any consideration. The strictness was fairly tested on the one hand, and the liberality illustrated on the other, by the various overtures that were introduced at different times upon the subject of

BAPTISM.

1. In 1832 there was an overture regarding the validity of baptism performed by a Catholic priest. This inquiry was answered in the negative. The Presbytery did not believe that such baptism should be regarded as having any validity; and, therefore, Catholic converts uniting with any of the churches under its care should be rebaptized.

2. In 1840 one of the churches inquired, "Is it expedient or proper to baptize by immersion a believer in Christ who has been baptized by sprinkling in infancy, with which baptism in infancy the conscience of the subject is not satisfied?"

It is not presumed that the question provoked any very prolonged discussion. The heads of the brethren were, at any rate, clear and their deliverance satisfactory. The report of a committee on the subject was adopted. That report said: "It is not expedient nor proper to thus rebaptize a subject, and for these two reasons:—

"1st. Baptism, being an initiatory ordinance, when once lawfully administered, it is not to be repeated to the same individual.

"2d. Baptism cannot be administered as proposed in the overture without implicitly nullifying this ordinance as administered in infancy, and thus treating as a nullity the doctrine of infant baptism."

3. In 1848 a double overture was presented to the body, asking: "Shall those who cannot consent to our article of faith respecting infant baptism be admitted to our churches as members; and shall those who cannot assent to our article of faith regarding the doctrine of election be received into our churches as members?" These were two distinct overtures, but probably both from the same source.

To both Presbytery gave its answer, prepared for its adoption by a committee of which Rev. E. Conger was the chairman and Messrs. Hayes and Adams the associate members. They set forth the importance of both these doctrines, and declare that they are unwilling that the articles of faith should either be changed or their action suspended for the sake of multiplying members, as that would only be to admit an element of weakness. They, therefore, deem it inexpedient to admit such members, as they would not desire members strongly prejudiced against the faith of the Church, and as suspending any of the articles of faith for the sake of some individuals tends to produce confusion in the Church and uncertainty in the minds of others as to what is our foundation. There is danger, too, they say, of opening the door to errorists; and then there is no stopping place. If one or two articles are suspended, why not others? And still further, placing their

Christian charity side by side with their doctrinal integrity, they say there are other churches, evangelical in their general character, to which such persons can go and find a more natural home. Besides, they would not exclude such persons from communion and fellowship, but would welcome them on occasions.

Finally, however, if a church should think any case extraordinary, and should choose to receive such as cannot subscribe to our articles, they should first, by all means, take pains to instruct them in the truth, and to have good evidence that they will not be captious nor troublesome, nor try to bring our doctrines into disrepute; and they enjoin upon any ministers or churches who may have failed to practice and enforce these articles of doctrine that they at once return to the duty of their true regard and observance.

This is certainly a remarkable deliverance. It may be a question as to how many of our presbyteries would adopt it now, and how many of our churches would decline to receive members who do not receive the articles in the Confession of our Faith.

And yet this deliverance is beautiful for its consistency and its charity throughout. Its *spirit* would not differ much from the minds of ministers and elders generally in the Presbyterian Church.

These men of Huron Presbytery would "hold fast the form of sound words," and, as here named especially, the doctrines of infant baptism and election, as sacred and important things. They were not willing that their force should be weakened for the sake of mere numbers. They were not willing that either of these doctrines should be a dead letter in any of the churches; and they would not open the door to error. They meant to hold fast and to preach the doctrines of the Presbyterian Church, including the doctrines named above. They did not wish to be trammelled by members who would not receive the doctrines, especially by such as were disposed to be captious. They said, with beautiful consistency, there are other

Churches where such persons can be more at home, and where they had better go; and they were willing to fellowship with such Churches as Christian.

All this is simply unquestionable in its rightness and in the exaltedness of its standpoint. Let Churches and people have a creed and then let them be thoroughly consistent with it and true to it, and their religion will be of a higher order. But questions "in these days" do not often come up in just the form in which we find them in these overtures. If they were to arise and to await a candid answer, and one in every way a believer in the Baptist doctrine on the subject of baptism were to think of uniting with a Presbyterian church, he would, in most cases, be advised to go to a Baptist church instead. And if one, an Arminian, a *decided opposer of Calvinism*, were to think of uniting with a Presbyterian church, he, also, would in most cases be advised to find a congenial home in one of the Arminian churches.

These are cases which are not likely often to occur. Such persons, of a *positive belief*, would most likely find their own place.

The general rule in the churches of Huron Presbytery, however, as in Presbyterian churches generally, is now not to ask applicants for membership whether they believe in this or that special doctrine. They are not examined upon the denominational creed. They may come in doubt and comparative ignorance of the special dogmas, to learn them afterward. The Confession of Faith, even that for years in use in the churches of this body, or the Catechism, is not a test of qualification for membership. The one thing held to be requisite, as in Apostolic times, is an evidence of repentance toward God and of faith in Our Lord Jesus Christ. The matter of adjustment to the creed is allowed to take care of itself or to be looked to afterward.

And yet it is not for a moment to be thought that the creed is of little moment. The Presbytery and the denomination, while liberal in the reception of members and while charitable

toward other denominations, encouraging the freest inter-communion and co-operation, yet adheres to its strictness in insisting that its teaching and governing force, its ministers and its elders, shall be men only who can freely subscribe to its great system of doctrine in whole and in part.

4. Again, in 1859, an overture was received by the Presbytery inquiring: "Would a minister of the Presbyterian Church be authorized to immerse a candidate for admission into one of our churches when such candidate believed this to be the only mode?" The answer to this overture, without violating consistency with any former utterance of the Presbytery, was given in the affirmative. It was so given on the assumption that the conscience of a sincere believer might be involved, and that so firmly might he believe in immersion as the only proper mode of baptism that his conscience could only thus be set at rest.

It is liberality that will yield in such a case as this and authorize the baptism to be performed according to the faith of the subject. This is not unreasonable liberality, and in a *very few* instances the practice has been accordingly. There have been several cases in which, in baptism, there has been even more of a strain upon the belief of the officiating minister than in such as this, here contemplated.

It is right and duty to hold the conscience in high regard and to yield to its demands when consistency will at all permit. The doctrine of the Presbytery, and of the Congregationalist Church as well, on the subject of baptism is that it signifies the baptism of the Holy Ghost, and that it is, therefore, Scripturally and most appropriately performed by the sprinkling or pouring of water on the subject. The views of ministers and people on this subject are not undefined or doubtful, but clear, fixed, and decided, as the Scriptures bearing upon the case seem to them most satisfactorily to warrant.

When, therefore, one of the ministers should baptize a person by immersion he could only do so by yielding to the supposed demands of the contrary belief in an extreme case to satisfy

the conscience of an honest subject. This it is supposed one may do in a peculiar case. There are two considerations that would interfere with this liberality except in a clear case of the kind supposed. The first is that often it has been found, after fair testing of the case in hand, that the whole trouble with the individual was one of prejudice or blind preference, without the heart or conscience in its relation to Christ being seriously involved. An honest investigation of the subject of baptism has brought relief, and sprinkling has been accepted as the Scriptural mode.

The other consideration, against immersion by Presbyterian hands, is the one generally given, namely, that if the person be so decidedly a Baptist in his faith, and if he can find a Baptist minister to immerse him and a Baptist church to join, there he had better look.

It is admitted, however, that there are cases in which every other consideration, aside from that of baptism, would urge the subject into the Presbyterian Church; and as Presbyterians do not make the mode of baptism the essential matter, and as they do, whether consistently or not, recognize as baptism the immersion in water by a proper person, of a proper subject, in the name of the Father, Son, and Holy Ghost, they may in a peculiar case so administer the ordinance.

Yet we say that the Presbytery was consistent with its own history in this deliverance regarding immersion. The overture now under consideration was materially different from the one of a former meeting of the body when the answer was in the negative.

Then not only the mode was involved, but also the question of the re-baptism of one already baptized by sprinkling in infancy. These were two things, and quite distinct. The answer in the one case might be in the affirmative. In the other it could not be so. When only the mode was the question, and the conscience of the subject seemed to require it for his peace, the Presbytery said, "The person may be immersed." But when the subject to be immersed had already been bap-

tized by sprinkling, recognizing him as having been born within the pale of the visible Church, and when to immerse him now would be to ignore the sprinkling as null and void, and to ignore the relation of children born of Christian parents to the Church, and to set at nought God's covenant of promise, then, clearly, consistency required the Presbyterian ministry to say, emphatically, No!

The ministers and elders of Huron Presbytery would be liberal up to the last point of consistency and a sound regard for the truth. But they knew when and where to stop. They could not, for the sake of liberality, ignore great underlying principles of Christian doctrine and precept, and they did not.

5. One more overture demanded the attention of the Presbytery on the subject of baptism. This came up in the year 1866. The question was: "Whether the baptism of the children of parents who have made no profession of faith in Christ is valid?"

This was, of course, answered in the negative.

Baptism, whether of infant or adult, is presumed to mean something, to have some significance.

If the adult have no faith to profess, what can his baptism signify to him? If the infant have no relation to the Church, and no Christian care and nurture is guaranteed to it by its parents, what can its baptism signify? And if the parents are not Christians, what relation can their child have to the Church, and what assurance can they give for its Christian nurture? So, even though some ministers in some denominations do freely administer baptism to the children of unchristian parents, yet it can only be an empty, meaningless performance, and a degrading of the sacrament.

VIII. SLAVERY.

We have seen that prior to the excision, as early as 1836, the Presbytery felt that the time had arrived when they could no longer, with propriety, keep silent on this subject, and

that they should insist upon their right to discuss its merits freely ; and they then condemned the buying, selling, owning, bequeathing, and apprehending of a slave as a sin and a scandal, as also the keeping of such persons in ignorance.

This protest against the institution was renewed in 1843.

Again, in 1846, the subject is brought up by an overture from the church of Bloomville.

A committee, consisting of Rev. E. P. Sperry, Rev. M. H. Wilder, and Mr. John Seymour, reported a paper, which was adopted. They expressed the belief that the body had already done all it could do, without transcending its authority, for the extinction of slavery ; yet, for the satisfaction of the churches, and the more distinctively to define its position, they would add to their former testimony the following :—

“ *Resolved*, 1st. That the sole right of judging of the qualification of membership in our churches is in the church itself, and Presbytery has no right to prescribe rules to limit their action.

“ 2d. That the past action of this body is a sufficient guaranty that the ministers who hold slaves for gain cannot be admitted to membership in this body.

“ 3d. That so long as we bear suitable testimony against the sin of slavery, with the view this Presbytery entertains of the powers of the General Assembly, we do not regard our connection with the body as involving us in any justification of the sin.”

These resolutions were adopted because there were those who did not think that the Presbytery had gone far enough in their opposition to slavery. These men did not intend, however, to stand in any doubtful light upon this subject. They wished the churches and the world to understand them, and they wished to clear their own skirts of all the sin and responsibility for the great evil, and yet they were not disposed to be carried beyond their measure or to act unreasonably. They said plainly, and they repeated it, that American slavery is a great sin against God and a crime against man. They said they

would not admit a selfish slaveholder into their body. But they further said that their authority was limited by place and circumstance. They could not shut a man out of the Church in the South because he held slaves, or for any other cause. They did not believe that the General Assembly could do that. They could bear their testimony against the sin and the crime, and having done this openly, they felt that they were not involved in the evil. The time had not yet come for them to do more than this.

And yet in September of the very next year, 1847, this subject again agitates the Presbytery. This time the wakening seems to be greater than ever before, and the language used shows a disposition to advance in the crusade against what appears more than ever to be a crime, and one determined to make aggressions in our land. The brethren at this time resolved:—

“That they believed it to be the duty of every Christian organization plainly and unequivocally, yet in Christian kindness, to express their views on all moral subjects, fearlessly exposing and condemning sin, and sustaining and encouraging virtue.

“That if any sinful practice has so far prevailed as to draw to its support ministers of the Gospel or members of the visible Church of Christ, there is the greater reason to cry aloud and spare not.

“That, notwithstanding the oft-repeated views of this Presbytery in opposition to slavery, yet, as the evil still exists, and as efforts are still made for its further extension and perpetuity, they felt constrained again to add their warning admonition and reproof, declaring—

“That they viewed the system of slavery, as it existed in the United States, as at war with every principle of right, especially with that plain, fundamental law of love, ‘As ye would that others should do to you, do ye even so to them.’ It recognizes immortal beings as property, and treats them as articles of commerce. It extends over them a separate and oppressive

code of laws that deprives them of their social and civil rights, and holds them liable to the most cruel abuses of irresponsible power. It deprives them of the right of marriage—the first civil right given by a beneficent God to man as the foundation of all others. It deprives them of all control over their own persons, their offspring, and the fruit of their own labor. It denies to them intellectual culture, and withholds from them the gift of their Heavenly Father—the precious Bible. It denies to them the right to worship God according to the dictates of their own consciences, and requires unconditional submission to human will, even when opposed to the plain commands of God. And the right thus to degrade and oppress a particular race is defended upon principles which would apply with equal justice to any other portion of the human family.

“With such a system they declare they can have no sympathy; but after a careful examination of its character and effects, and making every deduction which the largest charity can require, they were constrained to regard it as an outrage upon the rights and happiness of their fellow-men for which there was no justification or apology. Nor could they shut their eyes to those far-reaching claims which seek to subject the freedom of speech and of the press to its controlling power, and to bring other portions of our country under its blighting and withering curse that have been hitherto free from its polluting touch.

“They could, therefore, sustain no relation and perform no act that would give countenance to the system or imply indifference to its multiplied enormities. Against it, therefore, as a mass of complicated and flagrant wrong, they would record and proclaim their solemn protest, especially against those perversions of the Sacred Oracles by which it is attempted to make their Divine Author the patron and protector of a system so repugnant to their principles and spirit.

“Entertaining these views of slavery, and believing that every violation of right is a sin against God, they, as members of the Presbytery, could not admit to membership in the body, nor

invite to their fellowship or communion, those who participated in the unrighteous system."

This was quite a step in advance of any previous deliverance of this body on this subject. It not only denounced the sin of holding slaves, but, so far as the Presbytery was concerned, it practically excommunicated the slaveholders.

There were, at the time, some men under the care of the New School General Assembly who were in the South and were participants in this crime, and the Presbytery said: "We cannot fellowship with them. We cannot sit with them at the Lord's table."

They did add, however, to this sweeping utterance these words: "This strong language is not intended to apply to those who have actually and in good faith offered, and still do offer, liberty to their slaves upon the best terms to the slaves that the laws of the State where they live will permit, and who are exerting their influence for the repeal of the laws by which slavery is sustained."

The committee who reported these slashing and yet most eloquent resolutions were Rev. E. Cole, Rev. H. C. Dubois, and Mr. Farewell. Their author is not named. But as Mr. Farewell was directed to secure their publication in the *Ohio Observer*, and in other papers, there is at least a probability that he was the man.

At this time slavery was loudly demanding public notice. It was the national agitation. The very air was full of it. It was the subject of the school-house debate, and the national legislative halls were resonant with it. Men everywhere were warming into eloquence both for and against the system. The Church of Jesus could not if it would, and it did not seek to be kept entirely outside of this whirl of controversy. Some did insist that it was purely a political question, and that the pulpit and the Presbytery, or the Church Council, had nothing to do with it. Still, it would be heard of, both from pulpit and from Church judicatory. Men full of the spirit of Christ, and knowing well the reading between the lines of His Sacred

Word, insisted that it was a *moral question*, that slavery was a sin and a crime in which both the nation and the Church were participating. They said it must be condemned, and that by condemning it they must wash their hands of it, or be guilty, even though they were not the owners of the slaves. The heart of the nation and of the Church was awake, and there were thoughts against the cruel system of human bondage, and against its effects on the families of the slaveholder, that would not down—would not be quiet until the questions then pressing, “Shall slavery continue?” and “Shall it extend to the new States and Territories?” were answered in some way, and once for all. In these resolutions of Huron Presbytery, the declarations of other religious bodies, and in the earnest battles that were fought from year to year in the General Assembly, as well as in the utterances of the press, the politician, and the civilian, men might have heard with prophetic ear the rumblings of the thunder that became so loud, so terrible, in after years. He who then put his ear to the ground might have heard the tramp of the oncoming legions of carnage and death. He might have lifted his eyes to see the rising of that cloud that became afterward so dense and so full of woes to the whole nation. Yes, that sin of slavery was the crime of *the nation*, and the skirts of the Church had not been clear of it, and it must be visited upon us as a people.

It was only three and a half years after this utterance by the Presbytery that the Sandusky Congregational Church declared its withdrawal from the body “because of its connection with slavery.” As we have noted, that church had asked the Presbytery to memorialize the Assembly regarding this evil. The Presbytery had responded, requesting the General Assembly to advise all the Presbyteries connected with it to institute a thorough examination of all the churches under their care, respectively, considering the ownership of slaves as *prima facie* evidence of wrong until proof of innocence is furnished, and to exercise discipline with all such members as are found guilty of the sin. With this expression of the Presbytery, in addition

to what had been previously given on this subject, before it, the church still withdrew, feeling that not enough had been done. The trouble may, however, have been with the Assembly rather than with the Presbytery.

But the Presbytery was not yet done with this question. Almost yearly there was something to be said upon it until in 1857, when it seems specially to press upon their attention. It has been said by some one "that no question is settled till it is settled right." This was surely true of the question of slavery, and we are not surprised to find discussions and resolutions upon it frequently as the years come and go.

In April, 1854, a communication was received from the Presbytery of Winchester, Va., in regard to memorializing the Assembly on this subject. The Winchester Presbytery were opposed to the Assembly's taking any further action upon this vexed question. They believed that it had no power in the matter, and they sought to prevent any further unacceptable deliverances by that body. They had, therefore, sought to influence Northern Presbyteries, before the meeting of the Assembly, in this direction.

The Presbytery of Huron were not in sympathy with the Winchester brethren in this regard. They gave them a courteous answer, declining to join hands with them, and indicating that they might even take the opposite course. They said that they had not moved the General Assembly to its actions on this subject; but that, as things were then, all considered, especially in view of recent developments in Congress, they were not prepared to forestall all future action, or to indicate what the future course of the Assembly ought to be.

The eyes of these ministers and laymen were upon the national legislature, upon the movements of the South, and upon the developments of Providence; and it might ere long be the thing for the General Assembly to do, to speak out in stronger words than ever before against this evil and against its upholders.

To this conclusion, only three years later, in 1857, they did

come, and instead of seeking, according to the will of the Southern Presbytery, to restrain the action of the Assembly, they sent up to that body an earnest and clear-cut overture, calling upon it for most decisive action.

This overture is in keeping with all the other declarations of this Presbytery upon this subject, only being more advanced, as the times seemed to demand. And as it is their last special deliverance upon the subject we feel that it should be preserved in its entirety upon the pages of this chronicle. It is as follows:—

MEMORIAL TO THE GENERAL ASSEMBLY.

“Dear Brethren: In memorializing your body on the subject of slavery, we beg leave to submit the following facts and considerations:—

“1. The General Assembly nearly forty years ago bore the most decided testimony against the system of American slavery. The well-known action of 1818 declares that the voluntary enslaving of one part of the human race by another is a gross violation of the most precious and sacred rights of human nature; it is utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and is totally irreconcilable with the spirit and principles of the Gospel of Christ. It also affirms that it is manifestly the duty of all Christians who enjoy the light of the present day, when the inconsistency of slavery both with the dictates of humanity and religion has been demonstrated and is generally seen and acknowledged, to use their most earnest and undivided endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion and to obtain the complete abolition of slavery throughout Christendom, and, if possible, throughout the world.

“2. Since the division of the Church, in 1837, the subject has been repeatedly and fully discussed in the General Assemblies, and the conclusions reached in each case have been in entire harmony with these principles. The course uniformly

pursued has been but the proper carrying out of them so far as was deemed practicable.

“3. The means used by the Assembly have hitherto been advisory and hortative. It has borne explicit and frequent testimony against the evil, and has exhorted all the slaveholders within its communion to cease from this sin. For almost twenty years it has exercised its advisory function against this evil as it has against no other, and yet the evil remains without abatement.

“4. In order not to confound the righteous with the wicked in their condemnation of American slavery, the Assembly, in 1850, carefully drew the line between lawful and unlawful slaveholding, declaring the former to be that which was rendered unavoidable by the laws of the State, the obligations of guardianship, and the demands of humanity; all other kinds to be unlawful and wicked, and deserving of ecclesiastical censure as any other crime.

“5. At the Assembly of 1853 a report of a committee on slavery was adopted, in which is the following passage: ‘To correct misapprehensions which may exist in many Northern minds, and to allay causeless irritation by having the real facts in relation to this subject spread before the whole Church, it is recommended earnestly to request the Presbyteries in each of the slaveholding States to take such measures as may seem to them most expedient and proper for laying before the next Assembly, in its sessions at Philadelphia, distinct and full statements touching the following points:—

“‘1st. The number of slaveholders in communion with the churches under their jurisdiction, and the number of slaves held by them.

“‘2d. The extent to which slaves are held by unavoidable necessity, enforced by the laws of the State, the obligations of guardianship, and the demands of humanity.

“‘3d. Whether a practical regard, such as the Word of God requires, is evinced by the Southern churches for the sacredness of the conjugal and parental relations as they exist

among the slaves; whether baptism is duly administered to the slaves professing Christianity; whether slaves are admitted to equal privileges and powers in the Church courts; and, in general, to what extent and in what manner provision is made for the religious well-being of the enslaved.'

"6. To this reasonable request the Southern Presbyteries refused to respond. Some of them, as that of Winchester, not only refused to give the desired information, but demanded silence on the subject of slavery as the condition of remaining connected with the Assembly.

"7. Slaveholders to a great extent avow their determination to hold on to the system, accepting it as it is, with all its evils, justifying it as authorized by the Bible, claiming that, like the relation of husband and wife, and parent and child, it is wrong, not as a relation or as an institution, but in its abuses. (See speeches of Messrs. Ross, Boyd, Holly, and Read, in the General Assembly of 1856, and the letters of Ross to Barnes.)

"8. The General Assembly of 1856 clearly pointed out the method by which slaveholding, so far as it is sinful, can be constitutionally reached, and the slaveholder subjected to discipline.

"9. The conviction is deepening in the community, and is intensified by the events now occurring, that the Church in all its branches should rid itself as soon as possible of all connection with slavery, which the highest judicatory of the Church has pronounced sinful. It is the solemn belief of an increasing number of judicious men, who have hitherto forbore to urge the subject on the Assembly, that the time has come when the constitutional power of the Assembly should be authoritatively used in the removal of this sin from the Church.

"We therefore respectfully and earnestly request of the Assembly that they proceed forthwith to exercise their power in reference to this subject, according to the method pointed out in the Book of Discipline, Chapter VII, Section 1, Articles 5 and 6, and in conformity with the majority report adopted at New York in 1856."

Such was the memorial sent up to the General Assembly from this comparatively small body of ministers and elders. The name of the author who penned it is not given, but it was evidently a man with a clear head and an earnest mind and heart.

The General Assembly, which met in Cleveland, Ohio, only a few weeks afterward, did adopt a strong and somewhat lengthy paper on this subject. It was largely in accord with the sentiment of Huron Presbytery. Against it the Southern ministers and elders, to the number of twenty-two, offered a protest. They protested, they said, "because, while past Assemblies had asserted that the system of slavery was wrong, they had heretofore affirmed that the slaveholder was so controlled by State laws, obligations of guardianship, and humanity that he was, as thus situated, without censure or odium as the master. This averment in the testimony of past Assemblies had so far satisfied the South as to make it unnecessary to do more than protest against the anti-slavery part of such testimony."

But they protested now, "that the present act of the Assembly was such an assertion of the sin of slavery as degraded the whole Southern Church—an assertion without authority from the Word of God or the organic law of the Presbyterian body."

They protested "that such action was, under the then present conditions, the virtual excising of the South, whatever the motives of those who voted the deed."

They regarded "the action as unrighteous, oppressive, uncalled for, the exercise of usurped power, destructive to the unity of their branch of the Church, hurtful to the North and to the South, and adding to the peril of the Union of these United States."

Such were the facts that followed this memorial of the Presbytery to the Assembly.

In reading the memorial it is to be borne in mind that just at that time, from 1854 to 1860, and before, the South was

bending all her energies to extend her dreadful system. The effect of the Abolition agitation had been to break up the old Whig party in politics. That party had been too slow in its movements toward any relief of the slave in his cruel bondage. As a party it was not in favor of abolition. It, at best, would regulate and prevent the extension of the evil thing. But most of the Abolitionists had come out of that party, and men had continued to come out of it until the party had become powerless. The Republican party was organized as the result. It was more decided as against the slave system, and yet it was not committed to abolition. It served, however, to draw the lines more sharply between the friends and the foes of slavery.

It was composed of Whigs, Free-soilers, and some former Democrats who opposed the further extension of slavery. The Buchanan and Fremont Presidential campaign was one of the warmest in the nation's history, resulting in the election of Mr. Buchanan, he receiving 174 electoral votes from nineteen States, while Mr. Fremont received 114 votes from eleven States—one State voting for Mr. Fillmore, the candidate of the "Know Nothing" party.

The Kansas-Nebraska Bill had become a law, giving the majority of the people in each Territory the right to say whether they should enter the Union as a free or as a slave State. This bill disregarded the Missouri Compromise, which had prohibited the extension of slavery to any Territory of the United States north of $36^{\circ} 30'$, north latitude.

Then had begun the rush of parties to get first control of the lands. Multitudes poured into Kansas especially, from Missouri on the one hand and from the New England States largely on the other. The first party were determined to make Kansas a slave State, the other as determined to make it free. The result was a fearful state of things—the outbreak of civil war, the loss of lives, and the agitation of the whole land. It was evident that the question of the abolition or the extension of slavery was reaching the point of culmination.

The Republican party, which had been formed as the result,

directly, of the Kansas-Nebraska Bill, was defeated in 1856; but it had four years in which to prepare for the contest in 1860. These were years full of interest, and big with results to our nation.

In the midst of this storm of agitation Huron Presbytery was a wakeful and watchful observer. The ministers and elders, and the people, too, were ready to speak and to act as conscience and the love of God and humanity dictated. Occupying the western part of the Western Reserve, this body was right upon the line through which many a hunted slave made his escape from his bondage, and sometimes these good people knew what was transpiring. Every man in the Presbytery saw and felt in his heart of hearts the galling injustice of the Fugitive Slave Law, and with all his soul he resented it. Not one was willing to be directly or indirectly chargeable with any part of the blame of the terrible crime of American slavery.

The scenes which were being transacted over the land spurred them on to speak aloud and to act; and they were a unit. In some of the presbyteries and in the General Assembly there were differences and divisions. There were, as we have seen, even Southern presbyteries represented in the Assembly, participants in the sin and crime, who threatened to abandon the Assembly unless they were left undisturbed in their possessions. And there were Northern presbyteries and churches over which division and ruin seemed to hover because of this raging conflict. Not so, however, was it with Huron Presbytery, or, so far as we can learn, with any of her churches. Here there was unity, earnestness, and the deep feeling of humanity toward the downtrodden, and withal there was wisdom.

The words of Dr. Newton are full of justification in view of every recorded utterance of this body on this subject, and in view of their last intensely earnest and advanced deliverance in the midst of this most exciting time. He says: "Though this decided anti-slavery feeling pervaded the churches of the

Presbytery, they were saved from that extravagant course of measures by which so many at the North were divided and ruined." And he adds: "The wheels of Providence were moving forward with accelerated motion. In four years and six days from the time of this last deliverance the booming cannon that opened on Fort Sumter sounded the knell of American slavery."

IX. THE PLAN OF UNION AND THE AMERICAN HOME MISSIONARY SOCIETY.

Again, in 1853, the Plan of Union and the steadfastness of the Presbytery to it received another test.

The General Assembly had been co-operating in all its home missionary work with the above-named Society. This was a voluntary Society, and in no way responsible to the General Assembly, and it was found by experience that an important part of the work of church extension, which belonged to the Assembly and the presbyteries, could not be reached by an agency in common with another denomination. A similar feeling existed in regard to the foreign mission work and the American Board of Foreign Missions. There was a desire in the minds of some, and growing, that the home missionary work should be managed through the Assembly's own organizations, and that such work should be regarded as among their own legitimate and necessary functions. The result was that, with a desire and purpose still to co-operate with the American Home Missionary Society, the Assembly organized its own Church Extension Committee. The object of this Committee was to develop the interests of Presbyterianism, and to afford relief to missionaries that could not be afforded under the co-operative rules of the American Society.

The Assembly then called upon the churches connected with it to contribute to the work of the Committee. Such a call came to Huron Presbytery. It was understood to be a call for contributions to aid, especially, in the direction of Presbyterian

effort and growth. It was not so designed, yet it proved to be a *test* of a peculiar nature upon some of the churches. The Presbytery felt this to be so, and also felt that the conditions and the obligations that had rested upon and governed them for so long were not to be lightly regarded. They, therefore, said, in reply to the action of the Assembly, "that, in view of their present ecclesiastical relations, or of the Plan of Union between Presbyterians and Congregationalists, they deem it inexpedient to recommend any measures which will tend exclusively to benefit either of these denominations."

The relation of the ministers and churches of the Western Reserve to the Plan of Union must, at times, have been somewhat trying to some of them, as it imposed on them a restraint forbidding denominational development, while they had their denominational preference. That was so in regard to missionary operations and contributions. Yet Huron Presbytery aimed to hold steadfastly to both the Plan of Union and the General Assembly.

A proposition had been made in the Synod of Western Reserve to withdraw from the General Assembly and to become an independent body. The reasons for this proposition do not appear, but it may be safely presumed that it resulted from dissatisfaction in the Assembly in consequence of some effect of the Plan of Union, and it may be presumed, also, that the proposition had more Congregationalist than Presbyterian supporters. Be that as it may, the Presbytery of Huron expressed itself as decidedly opposed to any such measure. This body was strongly Presbyterian, and was becoming more and more so as the churches that were strongly Congregational were dropping off to the Association. The ministers and churches were not willing to separate from the Assembly, and yet they were closely scrupulous not to do anything in violation of that arrangement upon the basis of which the churches and the Presbytery had been organized. They, therefore, felt that they could not recommend for special contributions the work of the Presbyterian Church Extension Committee. In this there was

a consistency, and a consistency of purpose, which continued even after all obligation to Congregationalism had ceased. They awaited the time when, in the clear providence of God, such relief would come that they could without restraint devote their gifts and energies more in the direction of denominational development, both at home and abroad.

It is important, in the meantime, that we keep in view the exact relation of the Presbytery to the Home Missionary Society. This body was from its organization interested in home missions. At first, and before its organization, the region under its care was missionary ground. Then the interest was mainly receptive. The churches were aided. They were founded and for some years supported mainly by the Missionary Society of Connecticut.

In 1824 the Western Reserve Domestic Missionary Society was organized. Its object was to conduct missionary operations on the territory covered by the Western Reserve Synod. In 1826 the American Home Missionary Society was formed, and in 1830 the Western Reserve Society united with it. From it aid was received, and to it the contributions of the churches were given. The vital interests of the Presbytery were, therefore, bound up, to a great extent, in the Society. There was a feeling of obligation, and through all the difficulties of an ecclesiastical nature which retarded the operations of this Society the Presbytery ever manifested sympathy with it and a strong desire and purpose to stand by it.

But, as difficulties had manifested themselves under the Assembly, before the excision, from 1831 or 1832 and onward, in the way of dissatisfaction with this Society because of its voluntary nature and its relation to the two bodies, and its being in no way responsible to the Assembly, so similar difficulties eventually arose under the New School Assembly, growing out of this same double relation of the Society and the fact that much of the Assembly's denominational work could not be done through it. The first evidence of this found in the records of the Presbytery was, as seen above, in 1853.

But, again, in 1859 the attention of this body was called to the matter of church extension in such a way as to involve the interests of the Missionary Society.

In the Assembly of that year a committee report was adopted in which we find these sentences: "The number and magnitude of the cases for which the American Home Missionary Society cannot or does not provide make it imperative upon us largely to swell our contribution to the church extension scheme.

"The Presbyteries of Alton, Bloomington, and Chicago complain of the action of the American Home Missionary Society in withholding appropriations from churches connected with presbyteries that employ exploring agents without the commission of the American Home Missionary Society, and from such as are connected with presbyteries the churches of which do not contribute to the full measure of their ability to the treasury of the Society."

The American Society had explained that the principles by which it was governed made such action on their part necessary. The Assembly regarded the explanation as a denial of the right of presbyteries to appoint on their own authority one or more exploring missionaries within their bounds, and as an assertion that it was a sufficient reason why the Society should withhold aid from the feeble churches of a presbytery, that other churches of that presbytery did not contribute to the Society to the full measure of their ability.

The result was that the Assembly adopted the following paper:—

"WHEREAS, The Presbyterian Church in the United States of America, represented in this General Assembly, has hitherto prosecuted the work of domestic missions principally through the agency of the American Home Missionary Society; and

"WHEREAS, Complaints have been made to the Assembly from year to year, and with increasing earnestness, of the mode in which that agency has been conducted, particularly in the Western and Northwestern States and Territories; therefore

Resolved; That a commission is hereby raised, consisting of

Rev. Jonathan F. Stearns, D.D., and ten others (whose names are given) to ascertain by a thorough investigation the facts in the case and to procure such other information as may be in their power relating to the history of our connection with the work of home missions and our present relations to it, also to learn the principles and modes of administration of the American Home Mission Society over the entire field of its operations, and to submit the whole, well authenticated, to the next General Assembly."

Upon this action of the Assembly the Presbytery of Huron, still true to its old affection and purpose, recommended to the churches to contribute to the American Home Missionary Society as heretofore, and at the same time to aid the church extension movement according to their ability. This action would cut them off from aid from the American Society according to its principles of government, because it required as a condition of aiding any church in any presbytery that the presbytery contribute to it all that its churches gave to home missions.

It is quite evident that the ecclesiastical harness was rubbing somewhat, and that the Presbytery was trying to do two things—to be true and loyal to two sides. This state of things could hardly last very long. There was trouble in the air. The brethren were already feeling it. But they would not cross the bridge till they came to it.

They came to it, or it came to them, on the 16th of October, 1859, though it required two years to cross it. At that date, at a meeting of the body during the session of the Synod at Elyria, a communication was received from Rev. D. H. Allen, D.D., on the part of the commission appointed by the General Assembly, containing the following significant inquiries:—

"1. Have there occurred within your bounds any causes of complaint in respect to the Home Missionary Society, as having failed to act with entire impartiality toward the two denominations interested in that Society? If so, please state the case or

eases in full, with such evidence as would be necessary to establish the facts in an ecclesiastical court.

“2. Are there any reasons in the action of the rules of the Society in your bounds why the system of co-operation between us and the Congregationalists should be either modified or abandoned? If so, what are they?”

These inquiries indicate that such was the state of the case, as between the two denominations in relation to the Missionary Society, that the time had about arrived when it would be best to dissolve the relation, and that each should prosecute its missionary operations on its own independent basis and supported by its own churches. Two cannot walk together after they have ceased to agree. To both of the above inquiries, however, the Presbytery gave to Dr. Allen a negative reply.

But just two years later, in 1861, at a meeting held during the sessions of Synod at Norwalk, a full and satisfactory answer to both questions was given; and at the same time the final action of the Presbytery was taken in relation to the American Home Missionary Society, and that relation was dissolved.

In the meantime, between the meetings of the Presbytery in 1859 and 1861, the General Assembly had decided upon its own plan of missionary operations, and the question became one of loyalty or disloyalty to the Assembly and to the Presbyterian Church. There was but one step to take to cross the stream, and it was taken. A committee had been appointed in this attitude of affairs to suggest a suitable action for the body to take. This committee, consisting of Rev. E. Conger, Rev. A. Newton, and Elder James Boyd, made their report, which was adopted, in which the old relation was given up and the plan of missionary operations recommended by the Assembly to the churches under its care was adopted.

In this final action of the Presbytery upon this subject there is exhibited a noble, Christian spirit, as so kindly and gratefully they recognize the relations and helps of the past, and then fall into line, as the way was now clear, with the more decided

Presbyterian polity and work in efforts to be made in the extension of the Kingdom of our Lord and Saviour in this land.

They say :—

“ *Resolved*, 1. That we acknowledge, with gratitude to God, our obligations to the American Home Missionary Society for the assistance it has rendered to our feeble churches, nearly all of which have been aided by this noble institution.

“ 2. That during the whole period of its connection with our churches it has dealt out its benefactions with an impartial hand; and that we have never had the least occasion to complain of any action of the Society within our bounds as a reason why the system of co-operation should be abandoned.

“ 3. Nevertheless, since difficulties have arisen between this Society and some of our presbyteries and churches at the West, and since these difficulties have increased every year, rendering co-operation more difficult, and since a majority in both denominations seem to think a separation desirable, and, finally, since the General Assembly has devised and matured a plan for conducting home missions within its own bounds and by its own independent action, it is desirable that our churches should conform to this in their home missionary operations. We think this course may be taken without any hostility to our Congregational brethren, with whom we are so closely bound by doctrinal views and historical associations, and in whose prosperity we shall ever rejoice.

“ 4. That while we recommend the adoption of the Assembly’s plan to all our churches, we wish each church and each individual to act with perfect freedom as to the direction of funds contributed to the cause of home missions.”

Thus ended, in the most Christ-like spirit, the relation of Huron Presbytery with the Society of Home Missions, that had been conducted so long conjointly by the Presbyterian and Congregationalist bodies.

X. EDUCATION FOR THE MINISTRY.

At the same meeting of the Presbytery in Norwalk, the body decided that they would in future also conform, in their operations for education for the ministry, to the plan indicated by the Assembly for that purpose.

We have already noticed that in 1828 the want of an increased number of properly qualified ministers of the Gospel was felt. The increase of the population and the general religious destitution awakened the feeling that vigorous efforts should be put forth to secure the increase. And Huron Presbytery then determined to support at least one beneficiary in the course of education for the ministry, provided one of approved character and talents, needing assistance, could be found within the Presbyterian limits. A committee was appointed to look after the man and the funds for his support, and in 1829 the committee reported a student, who was approved, and the churches were asked to contribute twelve and a half cents per member for his support in the course of his study. Thus a beginning was made in this direction.

In 1830 Rev. Ansel R. Clark, Agent of the American Education Society, located at Boston, appeared before the Presbytery and presented the claims of that organization. After hearing his address the body manifested deep interest in the operations of the Society, and commended it to a permanent place in the hearts and contributions of the churches.

Through this medium chiefly the churches contributed for a time, both those that were Congregational and those that were Presbyterian, to the cause of ministerial education.

The chief work of this Presbytery, however, for some years, in this direction, was in the aid given to the Milan Institute and to the Western Reserve College, both of which institutions were founded with special reference to aiding young men, with the ministry in view, to secure on reasonable terms a suitable education.

As for the Education Society, there was no systematic or

stated presentation of the subject, and the interest in it gradually declined until 1857. Then a recommendation from the General Assembly seems to have brought the matter anew and strongly to the minds of the ministers and elders.

Only the year before the Assembly had established its own Permanent Committee on Education, and now it presses the subject upon the attention of the presbyteries and churches. The Presbytery was in session at Toledo during a meeting of the Synod, when a committee, previously appointed, made their report. It declared that they could not neglect this cause without failure in duty to the Great Head of the Church and without impairing the Church's energy and efficiency; and as the General Assembly had urged the duty upon all the presbyteries and sessions under their care, and as little or nothing had been done on this field for this object for nearly twenty years, they, therefore, resolved to recognize it as a solemn duty to enter immediately upon the work. A committee was appointed, consisting of ministers Newton, Walter, and Bushnell, to be called the Standing Committee on Education for the Ministry. Their duty was to superintend the whole work, dividing the field into three parts, and each member giving to one part his special attention. They were to see that the subject was brought before the congregations and that collections were taken up each year.

That there might be no ground for dissatisfaction in any of the churches, it was decreed that the money collected might be sent either to the Assembly's Permanent Committee, in New York, or to the treasurer of the Synodical Committee, in Hudson, or to the treasurer of the American Education Society, in Boston, at the option of the donors.

It was also a part of the work of this committee, so far as they might be able, to look up young men who might be suitable candidates for the ministry and to press upon them the duty of giving themselves to the work.

They were to examine and recommend, in the vacations of Presbytery, such young men as might require assistance from

the funds at the disposal of the Assembly, and to exercise over them such pastoral supervision as might be practicable while they were pursuing their studies.

The manifest point of weakness in this action was that the moneys collected might be scattered into the several different channels, some churches sending their contributions to Boston, others to New York, and still others to Hudson. This difficulty was doubtless largely remedied by the action of the Presbytery several years later.

In April, 1860, Rev. E. Bushnell, from the Standing Committee, whose duty was to report annually, made the following statements and suggestions, which were accepted and approved by the Presbytery:—

“The Committee on Education report that at the meeting of April, 1859, the collections for the year then closing had not been paid, and therefore no complete report could be made. Since that time the collections for the two years have been received, amounting to \$246.67. For the year 1858–9 the amount was \$92.00; and for the year 1859–60 it was \$154.67. Previous to April, 1858, funds were paid to the Synodical committee from the churches. Last year that committee expressed to the committee of this Presbytery a desire to be relieved of one of their beneficiaries who had come from one of our churches. Accordingly, subsequently to the meeting of Presbytery one year since, your committee decided to appropriate funds to him instead of sending them to the Synodical committee.

“But it may prevent difficulties in future to enlarge the instructions originally given to this committee by the adoption of the following resolution, which we recommend, namely: ‘that hereafter no moneys shall be appropriated to any beneficiary until he shall have been regularly received under the care of this body as a candidate for the Gospel ministry.’

“The committee beg leave to say that in their opinion a good beginning was thus made in the work of education; a great advantage was gained by having the benefactions of the

churches thus collected into one channel, even though they were not applied in the same places. The committee becomes the agent of the churches and the churches act in concert."

This plan met the hearty approval and co-operation of the members of Presbytery.

The committee had charge of the annual collections for education in the churches, and of the disbursements thereof to the candidates for the ministry. Several young men received the aid thus furnished who were afterward faithful and successful workers in the Master's cause.

In 1861, when the Presbytery separated from the American Home Missionary Society, it also decided to conform, in future, in operations for education for the ministry to the plan indicated by the General Assembly. This was when the Assembly had completed its general plan of education and communicated it to the Presbyteries. The action of Huron Presbytery in this case, as in the matter of home missions, indicates the feeling and purpose to act in all respects in harmony with the denomination of which it was a part. It indicates a disposition toward denominational centralization.

It did not, however, result in any marked difference of procedure in the matter of education. The practice was not abandoned of mainly appropriating the funds collected for this object to the candidates that were under care of the body. This we learn from the general statement given by Dr. A. Newton, who, as one of the committee, was conversant with the facts, and from the fact that there were candidates, at least two at one time, who were aided by this committee through funds collected from the churches. But this was doubtless in harmony with the above action and with the understanding of the Assembly's Permanent Committee, to whom reports were made of what was being done from year to year by the Presbytery. This method of operation continued until the reunion in 1870, since which time collections for ministerial education are sent to the Board of Education at New York, from which Board candidates receive their aid.

CHAPTER IX.

FROM 1861 TO 1870.

From the beginning of the war to the completed reunion of the two branches of the Presbyterian Church may be regarded as another period of this history.

And we may here give:—

I. THE CHRONICLES OF MINISTERS AND CHURCHES.

On the 3d of April, 1861, Rev. John McCutchen was dismissed to the Presbytery of Elyria.

On the 12th of October Mr. J. D. McCord, a licentiate from the Congregational Council of Cincinnati, was received, and on the 16th of September, 1862, he was ordained and installed pastor of the church of Peru.

April 1, 1862, Rev. S. D. Smith was received from the Presbytery of Dayton.

April 2d Mr. George Fitch was taken under the care of Presbytery as a candidate for the ministry.

On the 30th of the same month Mr. Franklin Noble was received as a licentiate from the Presbytery of the District of Columbia.

THE SANDUSKY CHURCH.

The meeting of the Presbytery on the 30th of April, at which Mr. Noble was received, was held at Sandusky, and for a special purpose.

Mr. S. Miner, representing the Presbyterian church of that place, presented an application of the said church to be received under the care of Huron Presbytery.

In April, 1851, as already noted, the Sandusky Congregational Church had withdrawn from the body.

On the 18th of November, 1852, twenty-six members of the Congregational church, having obtained letters of dismissal, withdrew from it to organize a Presbyterian church.

These persons had been formerly Presbyterians, and they were not satisfied with the course of things in the above-named church. They made application to the Old School Presbytery of Richland, and were organized under its care and by a committee from it consisting of Rev. John Robinson and Rev. Mr. Dickey. Mr. Dickey preached the sermon on the 11th of December, 1852.

This church was under the care of Richland Presbytery until the Old School Presbytery of Western Reserve embraced this territory, including, also, the Tiffin church, when it became a part of that body.

It had, therefore, been an Old School organization until the meeting of April, 1862. Resulting from thoughts on the state of the country at the time, and especially because some of the members had conceived the idea that the Old School body was not outspoken enough on the question of slavery, there had grown up a desire for transfer to the New School Presbytery. This desire was presented by Mr. Miner, and the change was effected without difficulty, though a considerable proportion of the church would have preferred to have continued in their former Old School relation.

The Presbytery of Huron found that the orderly steps had been taken with a view to the transfer, and immediately granted the request, received the church, and admitted its delegate to his seat as a member.

A unanimous call was then presented to Mr. Franklin Noble to become pastor of the church. Mr. Noble declared his readiness to accept the call; whereupon Presbytery proceeded to examine him in all the parts of his studies with a view to his ordination, and, being satisfied with the examinations and the trial exercises, they ordained him to the work of a gospel min-

ister, and installed him pastor of the Presbyterian church of Sandusky.

FURTHER RECEPTIONS AND DISMISSALS.

On the 3d of September, 1862, Rev. J. B. Parlin was received from the Presbytery of Dubuque.

On the same day Rev. R. S. Lockwood was dismissed to the Presbytery of Erie.

September 2, 1863, Rev. J. B. Fowler was dismissed to the Presbytery of St. Joseph.

In 1864, on the 26th of April, Rev. D. E. Wells was received from the Presbytery of Steubenville, and the Rev. S. Jewett, on the 28th of June, from the Presbytery of Miami.

The pastoral relation existing between Rev. F. Noble and the church of Sandusky was dissolved on the 28th of June.

At the meeting of the body, September 7th, the Rev. Lemuel Bissell, one of the Presbytery's two foreign missionaries, being on a visit from his foreign field, upon request, gave an interesting account of his field and his work.

On the 5th of April, 1865, Rev. S. Jewett and Rev. F. Noble were dismissed, the former to the Presbytery of Dubuque, the latter to the Litchfield North Association.

Rev. J. E. Weed, also, was dismissed to the Presbytery of Marshall.

On the same day Rev. J. D. McCord was released from the pastorate of the church of Peru.

September 6th Mr. W. M. Newton, a licentiate, was received from the Presbytery of Cincinnati, and, after the usual examinations and exercises, he was ordained to the work of an evangelist, entering upon the work of supplying the churches of Bloomville and Melmore.

October 14th Rev. Hubbard Laurence was received from the Presbytery of Elyria, and Rev. George H. Fullerton from the Presbytery of Columbus.

October 31st Rev. W. T. Hart was received from the Presbytery of Madison, to take charge of the church of Lyme.

On the 6th of September, this year, Rev. J. B. Parlin was dismissed to the Mitchell's Association of Iowa, the Rev. Hiram Smith to the Presbytery of Cold Water, and the pastoral relation between Rev. F. L. Rossiter and the church of Huron was dissolved.

On the 31st of October Rev. George H. Fullerton was installed pastor of the church in Sandusky.

April 4, 1866, Rev. N. C. Coffin was received from the Presbytery of Dayton, and Mr. Wesley Fay was taken under care as a candidate for the ministry.

On the 1st of May another candidate for the ministry, Mr. Robert Cutler, was duly received. On the same day the Committee on Home Missions reported the church of Berlin as having withdrawn from the Presbytery, whereupon the name of said church was dropped from the roll.

Rev. F. L. Rossiter was dismissed to the Presbytery of Columbus, Wis., and Rev. J. D. McCord was installed pastor of the church of Plymouth.

September 25th Rev. D. E. Wells was installed pastor of the church of Monroeville.

PRESBYTERY OF ELYRIA DISSOLVED.

At the meeting of the Western Reserve Synod in the fall of 1866 the Presbytery of Elyria was dissolved and from it there were added to Huron Presbytery the following ministers and churches, namely: the ministers and churches in the eastern townships of Erie and Huron counties, and one church in Ashland County. Ministers: Eldad Barber, Marcus Palmer, Joel Talcott, and John McCutchen, with Madison Elliott in Lorain County. Churches: Birmingham, Florence, Vermillion, and Ruggles.

Thus the boundaries of this body were again changed; and as the church of Ruggles in a few months withdrew to the Association, leaving no organization in Ashland County in care of the Presbytery, it may be regarded as the final settle-

ment of the territorial limits. In the early part of the following year a proposition was made, in accordance with the desire of the Presbytery of Maumee, to have the boundaries of the Presbytery so changed as to annex the churches of Fremont and Clyde to the Presbytery of Maumee. But the objections of the Presbytery of Huron prevailed, and the change was not made.

FROM 1867 TO 1869.

On the 6th of April, 1867, the church of Clyde was organized by Rev. E. Bushnell and Rev. George H. Fullerton, with twelve members. On the 10th of April it was received under care of the Presbytery; at which date the church of Ruggles was dismissed to the Congregational Association and its name dropped from the roll.

April 10th Rev. H. B. Dye was received from the Presbytery of Trumbull.

October 16th the church of Green Spring was received by letter of transfer from the Presbytery of Western Reserve.

November 26th Rev. J. B. Smith was received from the Presbytery of Oxford. On the same day Rev. G. H. Fullerton was released from the pastorate of the Sandusky church and dismissed to the Presbytery of Cincinnati.

On the 15th of April, 1868, two young men under the care of the Presbytery as candidates for the ministry, Mr. Heber A. Ketcham and Mr. George F. Fitch, were, after the usual examinations and trial exercises, licensed to preach the Gospel.

At the same time Rev. S. D. Smith was dismissed to the Presbytery of Franklin; the pastoral relation between Rev. J. D. McCord and the church of Plymouth was dissolved, and he was dismissed to the Presbytery of St. Joseph. The pastoral relation between Rev. D. E. Wells and the church of Monroeville was dissolved, and Mr. Wells was dismissed to the Presbytery of Winona; and Rev. Hubbard Laurence was dismissed to the Presbytery of Cleveland.

September 9th Rev. M. Keiffer, D. D., was received from the

Tiffin Classis of the Reformed Church by letter, he having first assented to the constitutional questions specified in the Confession of Faith.

Dr. Keiffer had, for a time, been supplying the Sandusky church, and on the 24th of September, having accepted a call to become pastor, he was installed.

This relation between Dr. Keiffer and the church of Sandusky was of but short duration. He was a fine preacher, a man of more than mediocre ability, and for a while was quite popular in that church. But owing to some strong presentation of doctrinal subjects, especially regarding the Divine sovereignty, he awakened dissatisfaction, which resulted in the dissolution of the pastoral relation on the 14th of April, 1869, after a continuance of less than seven months. He was dismissed to the Mercersburg Classis of the Reformed Church.

At this time, April 14, 1869, Mr. H. A. Ketcham, licentiate, was transferred to the Presbytery of Cincinnati. July 27th the other licentiate, Mr. George B. Fitch, was dismissed to the same body.

April 14th Rev. Andrew Huntington was received from the Oneida Association.

September 15th Rev. J. K. Kost was received from the Richland Presbytery, and on the 30th of November he was installed pastor of the church of Plymouth. On the same day Rev. J. B. Smith was dismissed to the Presbytery of Logansport.

1870.

The year 1870, the year of transfer and change of boundaries and relations after the now effected reunion, opens up a new era in the history of this body.

On the 13th of April there were received two ministers—Rev. James McCoy from the Presbytery of Dayton and Rev. Joseph Edwards from that of Alton.

April 26th Rev. T. D. Bartholomew was received from the Presbytery of Indianapolis.

DR. A. NEWTON AND NORWALK CHURCH.

On the 5th of July of this memorable year the Presbytery was called upon to perform an act which could not be done without some painful thoughts. Rev. Alfred Newton, D.D., had been one of the most beloved of the ministerial brethren. It was a pleasure to his co-presbyters that he had been honored with the appointment to preach the opening sermon at the organization of the new Synod of Toledo on the 21st of June—which sermon he did preach, from the words, “And I, if I be lifted up, will draw all men unto me.”

But Dr. Newton was beginning to show some of the physical effects of age. He had been pastor of the church of Norwalk for thirty-five years. He had been an affectionate and faithful pastor and an able minister of the Word. He was loved and honored by his own people, by the people of Norwalk, and wherever he went, universally. Yet it seemed to him best that he resign the charge he had held so long, and the Presbytery was called upon to hear the offer of his resignation and reasons therefor, and to act upon the matter according to their best judgment.

Around such pastorates many facts and considerations of most tender and sacred interest cluster, and even though age and necessities newly arisen may demand it, yet thinking ministers and elders cannot dissolve the relation without tender sympathy for the dear old pastor and with those older church members whose hearts will be sorely tried in the event.

In this case, while dissolving the relation, the Presbytery appointed a committee, consisting of Rev. E. Bushnell, D.D., and Rev. H. B. Dye, to draft a suitable minute relative to the case, to be presented at the next meeting of the body. The minute was reported at the time appointed. It was adopted and placed upon the records.

It is as follows:—

“In dissolving the pastoral relation between Rev. A. Newton, D.D., and the church at Norwalk, after its continuance for a

period of thirty-five years, Presbytery think it fitting, by distinct and explicit record,—

“1st. To recognize the grace and oversight of the Great Head of the Church manifest in giving to the people of this charge the blessings of a permanent, steadfast ministry, and to this pastor the vigor to labor so continuously in the Gospel work.

“2d. To congratulate our brethren of the Norwalk church on all the fruits of this steady, substantial ministration of the Word, manifest in their enlarged numbers and material prosperity.

“3d. To assure Dr. Newton of our high appreciation of such a ministry as he has passed in Norwalk, and our earnest prayer that his present bodily vigor may be continued to him yet many years.

“4th. To remind all parties concerned, not forgetting ourselves, that the time of our earthly service is rapidly passing by, and we are all called to renew our diligence that we may accomplish the Master’s will and win His approbation.”

MEETING OF SEPTEMBER 13, 1870.

The first meeting of the reconstructed Presbytery was held at Olena on the 13th of September, and was opened with a sermon by Rev. J. H. Walter.

At this meeting Rev. J. T. Pollock was received from the Presbytery of Dayton and Mr. H. H. Rice, a licentiate, from the Presbytery of New York.

A call was placed in the hands of Mr. Rice from the church of Norwalk to become its pastor, and he having declared his willingness to accept it, arrangements were made for his ordination and installation, which took place, after due examination and process, at Norwalk on the 6th of October.

On the 13th of September Rev. John McCutchen was dismissed to the Presbytery of Marion.

On the 29th of November Rev. D. W. Marvin was received

from the Consociation of Western New York. He took charge of the church in Clyde.

By virtue of the reunion the names of Rev. R. B. Moore, pastor of the church in Tiffin, and Rev. Wm. McClaren, D.D., minister of the church in Fostoria, together with the churches of Tiffin, Fostoria, and McCutchensville, were added to the roll of Presbytery.

II. STATE OF THE COUNTRY.

At the time of the April meeting, in 1861, the nation was just on the eve of her great Civil War. In nine days from the time of that meeting the booming of cannon was heard at Fort Sumter. At the time, and for the several months previous, the country was in a ferment of agitation. These good ministers and elders, who, in common with so many others, had been bold in condemning the slavery of the South, denouncing it as a sin against God and a crime against man, might then have been wondering what was about to come of all this opposition and agitation, for which they were, in their measure, responsible. They might have been asking, and, if they could have seen just a little in advance, how earnestly they would have asked, "Watchman, what of the night? Watchman, what of the night?" They might, indeed, have trembled at the possible results of some of their own words. But we have no reason to believe that even one of them faltered. They never for a moment doubted the justness or lamented the severity of their utterances. Slavery was all they had ever thought it to be, and God's providence, which is sometimes dark, indeed, might in a manner unknown, or unthought of by them, bring about the deliverance of the poor black race. For He maketh darkness His pavilion. These brethren would think, and without doubt some of them did speak, of the deliverance of Israel out of Egypt; and in their hearts they said, "The Lord is behind these scenes, which seem to make the very air heavy, and from the distance—may it not be far off—we

see the end of that cruel system of human bondage and the answer to our prayers, which have been going up with those of the black men themselves all over the South."

It was, indeed, from under the cloud, and yet, somehow, there was a faith by which men seemed to see the signal of God's hand in the movements of the warrior and to hear His voice in the cannon at Fort Sumter.

The tramp of the gathering of great opposing hosts was indescribably significant. Many hearts, and they were not all of them hearts that had, in religion and politics, set themselves against the slaveholder—many of them had been his friends and apologizers,—many hearts of various creeds said, almost instinctively, at the early stage of the conflict, "The slavery of the South is from henceforth a doomed institution."

While the scenes of Sumter, through the States of the South, and at Washington were transpiring, and while the flying of telegrams was stirring all hearts at the North with a new emotion, both of loyal and disloyal, the ministers of Huron Presbytery were going forward with their work. The church services were still conducted as usual, and prayers for the land and for the oppressed were still being offered, only, perchance, with more depth of heart and with more trembling of hope than before. There were no special presbyterial meetings called. The work of the pastors and of the churches simply went forward, in many respects, as usual.

There was no meeting of Presbytery from the 3d of April, 1861, till the 4th of September; and we know that some scenes had transpired, in that time, to try the faith of the friends of God and of humanity.

The first notice found upon the records of the interest felt by this body in the war then raging is in the report of this meeting held on the 4th of September. It is found in the narrative of the state of religion. There do not appear to have been at this time any special motions or discussions of the state of the country. There, perhaps, was no felt call for anything of that kind, as many men thought there was in other

church courts and assemblies. Did these men feel like standing still to see the salvation of God? That was wisdom, the wisdom of faith, and yet it was not a do-nothing wisdom either. In the narrative prepared for the Synod at this time it is stated that the people of the churches share in the excitement which grows out of the state of the country, and that some of the members are volunteers in the army of the United States. But, they go on to say, the general testimony is that the war tends to deeper and more solemn earnestness on the part of the churches. Those who were wont to attend the prayer-meeting were manifestly sensible that God was moving in the land, and the prayer-meetings were sustained, not particularly by large numbers, but with unwonted interest. The war thus appeared to be a source of quickening, rather than of coldness. These people and churches, encouraged and led by ministers earnest and loyal to God and country, and who had aforetime been faithful to speak out against whatever they regarded as wrong, were not to be slack in their Christian zeal at such a time, a time when the glory of the nation was threatened. If they had spoken out boldly, and yet charitably, on the subject of slavery, they had longed, and would still long, to see the time when the evil would cease from the land.

They prayed to God as well as spoke to their fellow-men. A terrible state of things was now at hand for which they had not prayed; and yet—who doubts it?—it was, after all, involved in their prayers. If we could see all things that do lie concealed from us when we pour forth our special supplications, many a time we would shrink back from the sight, and the very desire would tremble on our lips. 'Tis well we do not see as Jehovah of hosts sees.

These men could only see and think as men; but they were willing to accept the days as they came and went, freighted with whatever there might be in store for them and for the land. But they could not do this, they could not go forward to meet the coming invisibles, without prayer. Pastors were now willing to see their people, their friends, and brethren

enlist for the war. Ministers, elders, and others were willing to surrender their sons, and wives to give up their husbands, that whatever might lie in the womb of God's great purpose might be accomplished. In doing so they continued to pray more earnestly than ever. The ties of blood would spur them to this anew, and in their devotions and by their faith they were enabled to feel that God's purpose, when it should ripen, and when the bitter bud were bloomed into the flower, would be one of glory to His name and of good to human kind.

Weeping might endure for the night, but there would be joy in the morning. Thus the noise and din of war, that very state of things which in its nature is most calculated to harden the heart toward men and to chill Christian love and zeal in the home and in the church, had in this case, according to the narrative, the effect of bringing these men and many of their people nearer to the cross, and of giving them a new earnestness and a deeper solemnity.

We have said that there did not appear to have been any special *motions or discussions* upon the state of the country at this meeting. There would not be much discussion where each heart throbbed in deep unison with all the rest. And yet there was a committee appointed, consisting of Rev. J. H. Walters, Dr. E. Bushnell, and James Boyd, to draft some action for the body to take.

This committee made their report, which was very brief. They did not enter into many of the particulars of thought or view of the conditions as they might then have appeared. They simply satisfy themselves with heartily recommending the resolutions of the last General Assembly, that of the May previous. They adopt these resolutions, without recording them anew, each and all, as embracing their own views and sentiments upon the subject.

We turn to the Minutes of that Assembly and read what they said, to know what Huron Presbytery said and thought in the hour of the nation's peril.

That Assembly spoke under emotions that reached down to

the most deeply embedded heart chord, and their words were worth repeating and adopting by any body of men. They said in a paper, with preamble and seven resolutions, that as a portion of the people of the United States had risen up against the rightful authority of the Government, and were then in armed rebellion, and inasmuch as the Presbyterian Church, in her past history, had frequently lifted up her voice against oppression, and had shown herself a champion of constitutional liberty as against despotism and anarchy, they should be recreant to their high trust were they to withhold their earnest protest against all such unlawful and treasonable acts.

They said that inasmuch as they believed, according to their *Form of Church Government*, that God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be, under Him, over the people for His own glory and the public good, and to this end hath armed them with the power of the sword for the defense and encouragement of them that are good and for the punishment of evil doers, there was, in their judgment, no blood or treasure too precious to be devoted to the defense and perpetuity of the Government in all its constitutional authority.

They recommend to all pastors and churches to be instant and fervent in prayer for the President, and for all under him engaged in the struggle, and to pray more fervently than ever for the removal of slavery and all other evils, both social and political, which lay at the foundation of the existing national difficulties.

This, in brief, was what the Assembly said, and the Presbytery felt that they could say nothing better.

After saying this, they then most earnestly recommend the day of prayer and fasting, which had just been appointed by the nation's Chief Magistrate, to be observed in all the churches. The members of the Presbytery knew well the action of their General Assembly, and their churches knew it, and every heart endorsed it. They knew, too, the propriety of a day of fasting and prayer, and they did not stop to debate about that.

The appointment had been made by Mr. Lincoln, the man who believed in God and in his Redeemer, who never issued a state paper or a message to Congress without in some manner referring to God, the Ruler of Nations. He also believed in prayer, and now, when surrounded with clouds and darkness, and amid trials such as no President of this nation had been called to meet, he appoints a day and calls upon believers in God and in Christ to pray for him and for the bleeding nation.

Devoutly the fathers and brethren of the Presbytery responded: "We will, and we want our people to unite with us on that day of holy convocation and prayer for the country and her ruler."

Thus, at this early stage of the conflict, there was both earnestness and unity of desire for the preservation of the Union in its entirety, and for the deliverance from bondage of those whom greed and sin had enslaved under fetters too cruel and too vile to endure long under the increasing light from the cross of Christ.

Again, both in the years 1862 and 1863, the Presbytery repeat their action of 1861 by endorsing the words spoken by the Assemblies of those years respectively; and they thank God for the unanimity with which the Assemblies acted.

In 1862 the General Assembly adopted a paper in which we find these words:—

"We have great confidence in Abraham Lincoln and in his Cabinet, and in the commanders of our army and our navy, and the valiant men of this republic, prosecuting a holy warfare under their banners; and while we bless God that He has stood by them, and cheered them in what we trust will ever stand as the darkest days of our country's humiliation, and crowned them with many signal victories, and knowing that ultimate success is with God alone, we will ever pray that the last sad note of anarchy and misrule may soon die away, and the OLD FLAG OF OUR COUNTRY, radiant with stripes and brilliant with stars, may again wave over a great, undivided, and happy people."

Again :—

“ *Resolved*, That we here, in deep humiliation for our sins and for the sins of the nation, and in heartfelt devotion, lay ourselves, with all that we are and have, on the altar of God and our country ; and we hesitate not to pledge the churches and Christian people under our care as ready to join with us in the same fervent sympathies and united prayers that our rulers in the cabinet and our commanders in the field and on the waters, and the brave men under their leadership, may take courage, under the assurance that ‘ THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA ’ are with them in heart and hand, in life and effort, in this fearful existing conflict.”

The Assembly, also, at this time addressed to Mr. Lincoln an approving and affectionate letter, in which are found these words :—

“ We believe that there is but one path before this people ; this gigantic and inexpressibly wicked rebellion must be destroyed ; the interests of humanity, the cause of God and His Church, demand it at our hands. May God give you His great support, preserve you, impart to you more than human wisdom, and permit you ere long to rejoice in the deliverance of our beloved country in its peace and unity.”

In 1863 another lengthy paper was adopted in which the churches and ministers are exhorted to stand by their country, doing all in their power, at any sacrifice, waiting hopefully on Providence, patient and undaunted, “ until, by the blessing of God, the glorious motto, ONE COUNTRY, ONE CONSTITUTION, AND ONE DESTINY, shall be enthroned as the sublime fact of the present, and the more sublime harbinger of the future.”

This spirit of unfaltering loyalty so unanimously manifested in the Assembly, and so eloquently expressed, found a perfectly hearty response in the Presbytery, and each of the papers adopted by the higher body was made also the action of the lower.

The Presbytery, however, did not stop with expressions of loyalty to country and gratitude and prayer to God. They

encouraged everything, by word and act, that could in any way help the nation's cause, or bring support and comfort to "the brave defenders of our glorious Union." They responded to the calls for men to put on the soldiers' armor. They say in one of the narratives, that "The state of our country is more deeply affecting the churches and congregations than ever; great numbers of the young men are being called away to mingle in the scenes of the fearful strife," leaving hearts at home solicitous and tearful.

There was also a response to the calls of the Christian Commission, and very much was done in the various neighborhoods in the way of supplies for the health and comfort of the sick and wounded. And when the Commission sent out recommendations with reference to army chaplains, the Presbytery sought also to encourage that, most probably in the way of temporary service in that line of duty. They appointed a provisional committee having the matter in hand, and they entered upon a general agreement that in case any of the ministers should engage in the chaplain service, the others would supply his pulpit during his absence.

And when Mr. Lincoln again recommended and appointed a day of fasting and prayer—the last Thursday of April, 1863—in view of the darkness that just then overshadowed the nation, the ministers and elders seem to have entered into the spirit of the call, and convoked their congregations for the service. Thus it is to be seen that Huron Presbytery was loyal from centre to circumference, awake to the highest interests of the country, in full sympathy with the President and the suffering soldiers, and longing for the day when slavery would cease to blot the fair fame of the Republic.

III. THE STATE OF THE CHURCHES.

During the earlier years of this decade the narratives of the state of religion present the fact that in the midst of the excitements of war the churches were more than holding their

own. No revivals had occurred, yet some of the churches had enjoyed something like gentle refreshings. The Sabbath schools, the Bible classes, the study of the Catechism, and the manifestation of an awakened missionary spirit, indicated a hopeful state of things.

THOUGHTS FOR THE WORLD.

It is an interesting fact that in the midst of all that was transpiring in the land, in many respects so little resembling the spirit of the religion of the Meek and Lowly One; in the solicitude for sons and brothers, and in patriotic care for the country, there was yet time and heart and faith for thought for the conversion of the world to God, and for the salvation of the lost in all lands.

The General Assembly in May, 1862, had devoted earnest attention to the work of missions. They had called the ministers and churches to special, earnest prayer for mankind. At the September meeting of the Presbytery these proceedings of the Assembly were reviewed, and the action of that body, as they recommended the observance of the first Monday in January as a day of united prayer for the conversion of the world, the first week in January as a season of prayer for the revival of religion, and the last Thursday of February as a day of prayer for the institutions of learning and for the youth in our land—all this was heartily approved and the recommendations were adopted.

Foreign missions were not forgotten, and home missions also received attention.

Collections for these objects were urged upon the churches and were taken up as before, and the spirit of liberality was evidently developed from year to year.

HELP FOR REV. H. S. TAYLOR'S CHURCH.

In addition to this, to the calls for contributions for the Church at home and abroad, and for the suffering soldiers, a

special effort was made to respond to a request made by Rev. H. S. Taylor, a member of the Presbytery and a missionary of the Madura Mission in India, that aid be furnished to build a church within the bounds of his labors. The ministers and delegates at the April meeting in 1863 agreed to see to it that a subscription be raised in their several churches to aid Mr. Taylor, and the stated clerk was directed to inform the ministers then absent of this resolution. The amount raised for this object has not been stated, and we are left to conjecture what may have been the meaning of the action of the body at its next meeting in September, when the reports from the churches were received regarding it, and it *was resolved to suspend further collections*. Had the response been so abundant that it became necessary to cry "Stay, stay!" or was there some other reason for this decision?

The courage of the ministers in these dark days, which enabled them to present to their congregations so many urgent calls for their contributions is, to say the least, worthy of esteem. But we know it was good for the people, and, besides, those were the days when money for such purposes was abundant. The demand was, through a wise Providence, met by the supply, and the nation and the churches were learning to give.

A GOOD YEAR.

The war was ended in 1865. Hearts were yet sore and pains were yet felt, but the end had come to the four years of strife and blood. When it did come all gave thanks to God, rejoicing. His people declared their confidence in Him anew. The Presbytery, from whose churches many had gone to the field of carnage and some to the soldier's grave, rejoiced in the nation's deliverance. They were also happily hopeful in view of the ever-brightening prospects of the great Church Reunion.

There was great thankfulness and great hope and earnest prayer. Along with all this God's rich blessing hung over the churches, and very soon after the closing of the war the drops

of blessing began to fall here and there. The dews had been gently distilling, as we have seen, even during the dreadful state of the country.

The narratives all speak in hopeful, grateful terms; but the narrative adopted at the April meeting in 1866 was an unusually lengthy one. It is one continuous story of the wonders God had wrought and of the deep and touching interest in the churches. Beginning very soon after the close of the war in 1865, the precious drops of Divine Grace began to fall upon several of the fields. But few of them, indeed, failed to receive some token of love and power. The dreary din and noise of conflict had been followed by the shoutings of "Grace, grace unto it!"

"Never before," says the thrilling narrative, "were our churches generally in a more prosperous condition." Eight of them had enjoyed marked revivals of religion. These were Plymouth, Lyme, Monroeville, Milan, Norwalk, Sandusky, Bloomville, and Republic. Fremont also had received something of an awakening. The work at Plymouth and Milan seems to have been especially deep and extensive. Other churches of other denominations in the regions about were quickened, and to them, also, numbers were added.

The narrative closes with the following summary:—

"The Presbytery consists of seventeen ministers; of these four are pastors, one is a pastor-elect, two are foreign missionaries, four are stated supplies, one is agent, and five are without charge.

"There are 15 churches belonging to the Presbytery. All but two or three of these enjoy the means of grace stately and without dependence on the home missionary aid. One hundred and eighty-three persons have been added on profession of their faith and 55 by letter. The whole membership now numbers 1390. Besides these there are between 100 and 125 converts who have not yet united with any of the churches. Eighty-four adults have been baptized and 50 infants.

“The expenditures of money for all purposes in the churches amounted to \$21,390.”

This was not in the estimate of figures so great a work as many another region has reported; yet, in itself, it was a great consummation. It revealed a happy religious condition, and, in view of it all, the heart of any child of God will be in sympathy with the Presbytery, when they exclaim, “Not unto us, O Lord! not unto us, but unto Thy name be all the glory.”

The churches continued to be fairly prosperous until the reunion, when the number of members—in 1866, 1390—was increased to 1728.

CHURCH ENTERPRISE.

Following upon this interesting condition of the churches, there was an awakened spirit of church enterprise manifested in the way of *material* improvement, in some of the most important churches of the Presbytery.

The congregations of Norwalk and Fremont replaced their old houses of worship with new, and both substantial and elegant sanctuaries. The church of Clyde erected for itself a comfortable church home. Olena had but several years previous erected a new house of worship, and in 1868 secured a comfortable parsonage. Other congregations were repairing their sanctuaries. The church of Tiffin also—soon to be enrolled again, as in years past, under the care of Huron Presbytery—was taking trembling but vigorous steps to secure a new, a better, and especially a better-located, house of worship.

THE CONFESSION SIMPLIFIED.

In 1867 the church of Fremont overtured the Presbytery to recommend to the churches a more brief and simple form of Confession of Faith and Covenant, to be used in the reception of members on profession.

The committee, consisting of Messrs. Walter and Hart, ministers, and Mr. Kennan, elder, to whom the overture was

referred, did not deem it expedient to change the existing form in use in the Presbytery, but advised that churches that wished a change might adopt a form of their own, provided, however, that in no case should such form of Covenant or Confession conflict with the Westminster Confession of Faith. To this wise decision and precautionary proviso the body agreed, and the privilege was granted to each church so desiring to shorten the process of receiving members on profession of faith.

This is one of the differences now to be noted between the churches of the present time and those of a quarter or half century ago. Instead of the lengthy, catechetical, and doctrinal examinations of earlier days, the disposition now is mainly to test candidates for church membership upon the question of their simple and saving faith in the Lord Jesus Christ. This, together with the covenant engagement to be faithful to God and dutiful toward the Church and in the world, constitutes the main and only test in the examination and reception of church members. The first step in this direction was taken by this Presbytery when the right was granted to the several churches to decide for themselves what to expect of those making a profession of their faith.

IV. THE REUNION.

While the flames of civil war were raging, another matter of a very different kind was rising into being. It was the question of the reunion of the New and Old School branches of the Presbyterian Church.

Did the fact of the civil strife help it? It had its influence. The troubles over the slavery question were being put out of the way. The Church of the South was withdrawn from the Church of the North; and a kindred feeling drew the two branches of the one Church in the North closer to each other. The spirit of union was in the air. There were on both sides some good men who were slow to move. They must pick their way over every inch of the ground. We cannot fault them.

On the other hand, there were multitudes in both branches of this great denomination who felt at once that reunion ought to come. Only they would be wise, and not too hasty. The feeling prevailed that the differences were not enough to keep the churches apart, and the hearts came together before the heads did. It was, however, a matter for reasoning. There were many localities where little churches of both branches were struggling to live and to grow; and one must grow, if grow it did, at the expense of the other.

Ministers and people were awaking to ask: "Why should this be so?" And prayers were going up in spite of the terrors of war—yes, more earnest because of the war—with eyes upon this denominational sore. And out over the land thoughts and prayers merged into the general feeling that the differences were not simply *little*, they were *nothing*. Hearts and heads, of ministers and people, were learning to say, "Let us be one, for we are brethren."

It did not take long for the members of Huron Presbytery—this little Presbytery that had been sadly grieved at the stroke of the excising knife, who felt and said that it had wronged them, not knowing them—to say where they stood when the question of reunion was once raised.

They seemed to have hailed the first warm breeze that blew in this direction with gladness and gratitude to God. They did not say much; at least the records of the body were not burdened with words or with lengthy resolutions. They do say, however, that they approve of the steps taken in this direction. They refer "with gladness to the correspondence which had been inaugurated between the two Assemblies, and express the hope that it may lead to most blessed results."

Thus they set in with the first tide that was bearing toward reunion; and they did not cease to ride upon each recurring wave until they had finally, after a few years of writing and speech-making, reached the object of their hope.

We find upon their records no word of opposition, none that would even cause delay. It was not with them a personal

matter in any selfish sense. They had under their care all the Presbyterian churches within their bounds save one or two, and there was nowhere among them an Old School church to rival one of their own. They might even, and they did, lose several churches that went to the Congregationalist Association when the reunion came. But they wanted it for all that, because it was right, and because they looked out to the Church as a whole in its work in this broad land and its work in behalf of missions. It was before them, as an object of hope, from 1863 until it finally came.

At the April meeting in 1869, as it was just before the meeting of the two Assemblies, when the question might be decided, and as the Assemblies of the preceding year had sent down a proposition, or propositions, naming a basis for the reunion, upon which the presbyteries were expected to vote, this body gave its expression as follows:—

“1st. We do hereby signify to the General Assembly our consent to reunion on the basis overtured to the presbyteries by the last Assembly; or on the basis of the standards pure and simple; or according to the recommendation of our own reunion committee at their last meeting, as may be most satisfactory to the majority.

“2d. We also say to the General Assembly that in any case we shall always claim the right, according to the Constitution of the Church and ‘the Plan of Union,’ to deal with the Congregational churches now on our roll without interference from the higher judicatories of the Church.”

Rev. E. Bushnell, D. D., was the author of this paper. It will appear at a glance that the spirit of these two declarations is somewhat diverse, the one from the other. In the first the Presbytery is openly and heartily in favor of the reunion upon either proposed basis, as the majority of the two Assemblies might decide.

But in the second declaration they, with a positive and determined spirit, set up *their one right*, in which they say that in *any case* they will not be interfered with by the higher judica-

tories of the Church. This right they will carry with them into the reunion on any basis.

This resolution *looks* more un-Presbyterian than it really is, and there is no doubt that the spirit that prompted it was the most noble and Christian. It must still be remembered that these ministers and elders, though really Presbyterian in heart and head, realized one obligation resting on them regarding the few Congregational churches which still hung to them. The rest of the great Presbyterian body might not sympathize with them in this, but in their hearts they purposed to be true. If there were but several of such churches which reunion might set out in the cold, these good men would say in substance: "While we will go heart and hand with the reunited Church, yet we cannot forsake or treat in other than the most honorable manner these several churches." They wanted the Assembly to think of that, and not to propose to interfere with their sense of right in this sacred matter. They felt the force of their own circumstances—circumstances which had been about the Presbytery all down its history—as the great outside world could not readily feel them. The one thing prominent in this declaration, and prominent in every act of Huron Presbytery where the matter had the least occasion to come up, is that this body realizes its own peculiar environments. There is this fact that makes the history of the Presbytery a *unit*. The body always remembers, as with a delicate moral sense, the one fact that it and its churches were organized under the "Plan of Union," and that this fact brought with it special moral and Christian obligations. These obligations held so long as Congregational churches continued to be a faithful and true part of the Presbytery. So when they seemed to be self-willed these brethren simply meant to say: "We cannot set aside our high sense of right or the letter of law in our very Constitution, which binds us." If they were to be set free from the trammels imposed by the Plan of Union they wanted to be sure that they had acted honorably and right in the matter. They would not be untrue

to one little church which had for years been a part and a care of the body. It is a matter of gratitude, however, that this question of dealing with the few Congregationalist churches which had not already sloughed off from the presbyteries and set up for themselves found an easy and satisfactory solution. They were not in any case dealt with unkindly or to their loss, and we believe they have never complained. They had time given them to think and talk the matter over, and then they were to decide whether they would be thoroughly Congregational or more decidedly Presbyterian.

The several of such churches in Huron Presbytery relieved it of any difficulty or unpleasantness by simply, in the course of time, declaring for Congregationalism, and so by withdrawing from the Presbytery.

This was done, we believe, in each case in the spirit of brotherliness.

Thus ended the incubus that had so long and so conscientiously been borne, of the historic "*Plan of Union*." It was to be henceforth a thing of the past. Congregationalism is now Congregationalism, and Presbyterianism is Presbyterianism.

Still, there continues between the two great denominations a genuine fraternity, and ministers and members pass readily from one body to the other. The Presbytery accords a hearty welcome to the Congregationalist minister who comes into its membership and serves any of its churches.

Any fear of independency that might have been suggested by the Presbytery's second declaration was never realized and was never intended.

Upon the final question, sent down by the two Assemblies of 1869, of reunion upon the standard pure and simple, this body voted a hearty affirmative; and then, when in the fall of 1869 the long-prayed-for reunion did become, under the blessing of God, an accomplished fact, ministers, elders, and churches immediately fell into line in the performance of the duties required by the terms of the reunion act.

READJUSTMENT OF PRESBYTERY.

Very soon the questions began to be asked: What are to be the new relations? Where are to be the new presbyterial and synodical boundaries?

These questions were asked, in some instances, with a good deal of interest, as men would quite naturally have their preferences.

The members of Huron Presbytery hoped that they might be left largely in the old relationships of churches, Presbytery, and Synod. They preferred to be left with their old Synod of Western Reserve.

Yet they were disposed to be submissive to whatever might be deemed the most satisfactory adjustment. This spirit of submission was found to be essential, as their faces had to be turned westward, and Huron Presbytery was to become a part of the new Synod of Toledo. The Presbytery, however, was allowed, greatly to her satisfaction, to remain undivided. The only change made was that this body calmly took to herself what she already enveloped, the churches of Fostoria, Tiffin, and Elmore, with McCutchenville, whose membership was largely within her bounds, although the house of worship was in another presbyterial territory, and ministers R. B. Moore, pastor of the Tiffin church, and William McClaren, D. D., pastor of that of Fostoria.

This was the result of the action of the Synod of Toledo, which met at Lima, Ohio, on the 21st of June, 1870, by order of the General Assembly. At this meeting the committee appointed to consider the subject of the reconstruction of the presbyteries in the bounds of the Synod of Toledo, and to define the boundaries thereof, reported that the Presbytery of Huron should consist of the ministers and churches of Huron, Erie, Sandusky, and Ottawa counties, including, also, the church of McCutchenville, in Wyandot County. Their report was adopted. This arrangement left the boundaries of the Presbytery unchanged, as the dissolution of the Presbytery of

Elyria, in 1866, had already restored to this body the eastern range of townships in Huron and Erie counties.

From first to last, through all the six changes through which the boundaries of the Presbytery have passed, Huron County has remained as the rallying ground of the body. At one time this one county constituted the whole of the presbyterial territory, though it then included what is now Erie County, which had also always been a part of this territory. Huron is, therefore, appropriately the name of the body.

As already seen, the reunion brought to this Presbytery two ministers and four churches. As the result, however, of this reunion, in course of time four churches withdrew to the Congregational Association; another—that of Plymouth—was afterward dismissed to the Presbytery of Wooster; but with these churches all included in the readjustment the year 1870 closed.

CHAPTER X.—FROM 1871 TO 1892.

I. THE NEW STATUS.

At the meeting of Presbytery, April 11, 1871, the roll reckoned, as stated above, twenty-three ministers, and there were at this time three candidates for the ministry.

The names of the ministers were as follows: H. S. Taylor, E. Conger, Marcus Palmer, Joel Talcott, A. C. Dubois, S. Montgomery, A. Newton, D. D., William McClaren, D. D., M. Elliott, D. W. Marvin, F. S. White, L. Bissell, E. Bushnell, D. D., A. Huntington, J. K. Kost, J. S. Edwards, J. H. Walter, R. B. Moore, J. T. Pollock, W. T. Hart, J. S. McCoy, T. D. Bartholomew, and H. H. Rice.

Of these six were infirm and without charge, namely, E. Conger, M. Palmer, J. Talcott, A. C. Dubois, S. Montgomery, and A. Huntington; one, F. S. White, was honorably retired; one, A. Newton, was pastor emeritus, and was acting as agent for Hudson College; two, L. Bissell and H. S. Taylor, were foreign missionaries in India. The other thirteen were all actively engaged, either as pastors or as stated supplies, in the Presbytery.

There were twenty-two churches, namely: Fostoria, Margaretta, Fremont, Plymouth, Milan, Monroeville, Tiffin, Lyme, Sandusky, Olena, Peru, Norwalk, Huron, Florence, Birmingham, Bloomville, Melmore, Clyde, McCutchensville, Elmore, Republic, and Green Spring.

These churches had in all 1728 members. Only one, Milan, had a membership of above two hundred. It had 204, Norwalk 186, Fremont 180, and Sandusky 170. The smallest was Elmore, with ten members. The churches of Norwalk, Fremont, Tiffin, and Clyde had entered, or were about to enter, new houses of worship.

The contributions for benevolence reported for the then closing year were: for home missions, \$938; for foreign missions, \$1038. To both of these objects the largest contributor was Tiffin church, which gave to home missions \$471 and to foreign missions \$478; most of this was, however, the legacy of Mrs. Thomas Loyd, who had recently deceased.

To the Board of Education there was given \$1158, the church of Sandusky having given \$481 of this. To publication there was contributed \$189; to church erection, \$84; to the Disabled Ministers' Fund, \$51; to freedmen, \$130; to the General Assembly Fund, \$93; to congregational expenses, \$22,916, and to miscellany, \$944. The whole sum amounted to \$27,591. Of this sum the Boards received \$3638.

Thus the Presbytery of Huron, under the arrangements consequent upon the reunion, was fairly organized, with the above-named ministers, and ready and disposed for aggressive work for the Master. There was a disposition to contribute to the various objects of denominational benevolence, and also to keep abreast of the times in material improvement at home. There was, however, room for great enlargement of view in regard to the kingdom of Christ and the measure of Christian giving in the churches.

II. CHRONICLES OF THIS PERIOD.

Two ministers, H. S. Taylor and Eldad Barber, during the year 1871 passed from the roll by death. On the 12th of April Rev. H. B. Dye was dismissed to the Presbytery of Maumee, and Rev. W. M. Newton to that of Osage, Mo.

On the 30th of May Mr. E. R. Chase, a licentiate, was received from the Elgin Association, of Illinois, and examined with a view to his ordination. He passed his examinations satisfactorily and was ordained at Clyde on the 20th of June following and took charge of the Clyde Church.

On the 13th of October Rev. H. Laurence again became a member of the body, by letter from the Cleveland Presbytery.

On the 10th of April, 1872, Rev. A. Newton, D. D., who had been the stated clerk of the body since 1851, resigned that position and Rev. E. Bushnell, D. D., was chosen to fill the office in his stead.

On the same day Rev. Joseph Edwards was dismissed to the Presbytery of Cleveland, and as Rev. M. Elliott was really a member of that Presbytery his name was dropped from the roll of Huron.

The Rev. R. B. Moore resigned the pastorate of the Tiffin church.

On the 29th of April Rev. E. R. Chase was installed pastor of the church in Clyde, the Rev. S. C. Kerr was received from the Presbytery of Lima, and Rev. A. Baker from that of Rochester.

On the next day, April 30th, at Fostoria, Mr. J. Emory Fisher, a licentiate, was received from the Presbytery of Fort Wayne, and, after the usual examinations, was ordained to the ministry, taking charge of the Fostoria church.

LYME CHURCH.

At the same time, the church of Lyme having requested at a previous meeting that her relation to the Presbytery be dissolved, the request was considered and granted. This was a request resulting from the terms of the reunion between the two Assemblies. It had been specified, in order to avoid future misunderstanding, in the terms of the reunion that within a certain time the churches of a mixed order should either adopt the Presbyterian form of government or secede to Congregationalism.

The church of Lyme had been under the care of Huron Presbytery through almost the entire period of its history. Yet it was more Congregational than Presbyterian, and consequently it preferred to join the Association.

During the year 1872 three ministerial names are dropped from the roll in consequence of death, namely, Rev. Joel Talcott, Rev. E. Conger, and Rev. A. Huntington.

In 1873 the following changes occurred:—

Rev. J. Emory Fisher retired from the church of Fostoria. On the 3d of June Rev. David Vandyke was received from the Presbytery of Portsmouth and installed pastor of this church. At the same time Mr. J. J. Hawk, a licentiate, was received from the Presbytery of Kittanning; he was examined in part with a view to ordination; his examinations were completed on the day following at Bloomville; the whole was sustained and he was ordained and installed pastor of the united churches of Bloomville and Melmore.

Rev. R. B. Moore was, June 4th, dismissed to the Presbytery of Bellefontaine.

June 17th Rev. S. C. Kerr was dismissed to the Presbytery of Columbus.

September 10th Rev. C. K. Smoyer was received from the Presbytery of Alton and Rev. M. C. Williams from that of Rock River.

Rev. J. T. Pollock was installed pastor of the church in Tiffin on the 28th of October.

On the 10th of October Rev. Wm. McClaren, D. D., was dismissed to the Presbytery of Marion.

In 1874, April 15th, Rev. J. Emory Fisher was dismissed to the Presbytery of Fort Wayne and Mr. R. E. Cutler, a candidate under care of Presbytery, was transferred to the Presbytery of Lyons.

Death again removes a member, Rev. E. R. Chase, who died at Clyde May 25, 1874.

On the 9th of September following Rev. A. M. Meili was received from the Presbytery of Wooster that he might take charge, as stated supply, of the church of Clyde.

October 8th Rev. C. W. Wallace was received from the Presbytery of Saginaw.

October 9th Rev. H. H. Rice was released from the pastorate of the Norwalk church.

1875. On the 14th of April two other of the churches that were mainly Congregational withdrew to the Association.

These were Margaretta and Florence. On the same day Rev. H. Lawrence again leaves the Presbytery, going to Cleveland.

Rev. H. H. Rice also was dismissed to the Presbytery of Sacramento.

On the 4th of May Rev. J. J. Hawk was released from the pastorate of the churches of Bloomville and Melmore.

August 15th the church of Graytown was reported to Presbytery as having been organized, and was taken under its care.

Rev. B. B. Moore at this time returned with a letter from the Presbytery of Bellefontaine and again became a member of this body.

On the 26th of October J. D. Williamson, a licentiate of the Congregational Association of Andover, was received and ordained at Norwalk. On the 3d of October, 1876, he was installed pastor of the Norwalk Church.

1876. April 12th Rev. J. K. Kost was dismissed to the Presbytery of Ft. Wayne, Rev. D. W. Marvin to the Presbytery of Genesee, and Rev. J. J. Hawk to that of Kittanning.

On the 13th of September Rev. Walton Pattinson was received from the Presbytery of Ft. Wayne.

October 14th Rev. J. D. Gehring was received from the Tiffin Classis of the Reformed Church.

On the 12th of September the church of Genoa was received under presbyterial care, it having been organized in June previous by a committee consisting of Rev. A. P. Johnson, Rev. E. Bushnell, D. D., and Elder J. G. Jaeger.

On the 13th of September the church of Plymouth, at its request, was transferred to Wooster Presbytery.

1877. April 17th Rev. D. Van Dyke was released from the pastorate of Fostoria Church and dismissed to the Presbytery of Saginaw.

September 12th Rev. J. D. Gehring was dismissed to the Presbytery of Milwaukee.

1878. April 9th Rev. A. P. Johnson was dismissed to the Presbytery of Genesee, and on the 10th of April Rev. J. T.

Pollock was released from the pastorate of the church in Tiffin and dismissed to the Presbytery of Maumee. On the same day Rev. Joseph Hughes was received from the Presbytery of Fort Wayne.

April 30th Rev. J. S. Axtell was received from the Presbytery of Kittanning.

October 11th Rev. A. Cone was received from the Presbytery of Zanesville, and Rev. C. W. Wallace was dismissed to the Presbytery of Kalamazoo.

October 29th Licentiate D. D. Bigger was received from the Presbytery of Logansport.

1879. On the 15th of April Mr. Bigger was ordained as an evangelist, serving the church in Tiffin, over which he was installed, the 8th of October following, as pastor.

April 8th Rev. M. C. Williams was dismissed to the Presbytery of Baltimore and Rev. T. D. Bartholomew to that of Saginaw.

May 6th J. H. Snowden, licentiate, was received from the Presbytery of Steubenville. He was examined, ordained, and installed pastor of the church in Huron.

During the year 1879 the name of Rev. A. Newton, D. D., was dropped from the roll, he having died on the last day of 1878.

1880. During this year there were no changes in the membership of Presbytery. The churches were reported to be in good condition financially and fairly progressive. Several of them—Tiffin, Norwalk, and Fostoria—had been bearing burdens of debt. The debts upon the first two named had been standing for some eight or ten years. These burdens, under the energetic efforts of the earnest pastors, with smaller burdens on several other of the churches, were all removed, opening wider the door of hope to the churches thus relieved.

The following year, 1881, was marked with changes. There were three dismissals, one death, and two additions.

April 13th Rev. A. Baker was dismissed to the Presbytery

of Los Angeles, Rev. A. M. Meili to the German Evangelical Synod of North America, and on the 14th of September Rev. A. Cone was dismissed to the Presbytery of Wellsboro.

May 24th Rev. D. J. Meese was received from the Tiffin Classis of the Reformed Church, and, having already been serving the Sandusky church acceptably and successfully for several years, he was installed their pastor on the 27th of October.

On the 14th of September Rev. William Foulkes was received from the Presbytery of Monroe, taking charge of the church of Fostoria as pastor-elect.

On the 15th of February, this year, Rev. Marcus Palmer died.

REV. E. BUSHNELL, D. D.

On the 13th of September, 1882, Rev. E. Bushnell, D. D., requested that the pastoral relation which had existed between himself and the church of Fremont for twenty-five years be dissolved. He had been elected to the office of treasurer of Adelbert College of Western Reserve, at Cleveland, Ohio. This office he deemed it well for his health, and wise, to accept. The request was granted and the relation dissolved. Dr. Bushnell had served the Presbytery as its stated clerk for ten years, and, as he moved beyond the bounds of the body, he also resigned this position, and Rev. J. D. Williamson was chosen in his place.

Dr. Bushnell still, however, continued a member of the Presbytery till the following April, 1883, when he was dismissed to the Cleveland Presbytery.

The Presbytery of Huron expressed its deep regret at parting with so faithful and valued a member. He had belonged to it for nearly twenty-six years, nearly all this time pastor of the one church. And his character and standing were such that no one stood higher for scholarship, intellectual power, faithfulness, or general influence in all presbyterial deliberations than did he. He was honored, loved, and always heard with interest when he spoke. He was a strong man, a guide and leader

in Presbytery, upon whom his younger brethren loved to depend for sound judgment. It is an interesting fact that Dr. Bushnell's wife is a worthy daughter of Rev. Simeon Woodruff, whose name is the very first upon the roll of the Presbytery at its organization, and who was appointed by the Synod to preach the opening sermon and to preside until another moderator be chosen. He was also, in 1830, one of the first members of the Presbytery of Cleveland at its formation, and also one of the first of the Presbytery of Kalamazoo, in 1838, at its organization.

REV. J. H. WALTER.

On the 18th of October, 1882, Rev. J. H. Walter requested the dissolution of the pastoral relation existing between himself and the church of Milan. The request was granted, and Mr. Walter was dismissed to the Presbytery of Cincinnati. He had served the church of Milan for more than twenty-seven years as its pastor. He was at the time of his leaving the only member of the Presbytery who had been in it so long, except the missionary in India, Dr. Bissell, and several others who had for some time been inactive. His pastorate at Milan had been both happy and successful. He was greatly beloved as a man, a minister of the Word, and as a presbyter. He is a man of very considerable ability and scholarship, a lovely Christian character, and a man of exceptional exaltedness and purity in his tastes and in all his words and actions.

He accepted a call to the church of Pleasant Ridge, in the Presbytery of Cincinnati, and thither he went, entering upon a new field of labor, where he is yet serving his Master in his loved employ.

DR. BUSHNELL AND MR. WALTER.

Of these two men it cannot be unwise to say, while they yet live and are doing good work in other fields, that the impress of their character and work still abides upon Huron Presbytery.

Friendships of years' continuance and circumstances bring them into the line as the real apostolical successors of the four departed ones whose names have been so prominent in these pages—A. Betts, E. Judson, E. Conger, and A. Newton. If ministers who claim the right, before those of all other denominations than their own, to be the successors of the first apostles could prove their claim so well as these two brethren could to the successorship of the four noble fathers named, they might have some real comfort in their claim. These men, both of them, may know that in leaving they were followed, and are still held, in loving remembrance by the churches which they served so long and so well, and by the Presbytery, where their presence was so long a power for good.

RESUMÉ.

1882. On the 18th of October Rev. Walton Pattinson was dismissed to the Presbytery of Athens.

November 14th Rev. C. E. Barnes was received from the Presbytery of Wooster. He had received, and now accepted, a call to the pastorate of the church of Fremont, and arrangements were immediately made for his installation, which service was performed a few days later by a committee appointed by the Presbytery.

1883. January 15th, Rev. J. H. Snowden was released from the pastoral relation existing between him and the church of Huron; on the 28th of the same month he was dismissed to the Presbytery of Wooster.

On the 10th of April Rev. S. Montgomery was dismissed to the Presbytery of Cleveland.

April 11th Rev. W. L. Swan was received from the Presbytery of Steubenville, and Rev. E. L. Dresser from that of Monroe. Mr. Swan accepted a call to the pastorate of the church of Milan and was installed September 12th. Mr. Dresser took charge of the church of Huron early in the spring of this year, but only as stated supply.

Rev. W. T. Hart, who was serving the church of Lyme at the time of its withdrawal from the Presbytery, continued to do so until the fall of 1881, when he removed to Bloomville as stated supply of the churches of Bloomville and Melmore. On the 12th of September, 1883, a call was placed in his hands from these two churches to become their pastor. He accepted the call and was installed on the 8th of April, 1884.

The church of Clyde was made vacant by the removal of Rev. J. S. Axtell to Green Spring, and his assuming the charge of the Academy at that place. In a short time, however, Rev. H. P. Barnes, agreeing to accept a call to become pastor of this church, he was received from the Presbytery of Cleveland. His reception occurred on the 24th of October, 1883, and soon after he was installed by a committee of Presbytery.

1884. July 7th the pastoral relation that had existed for about nine years between Rev. J. D. Williamson and the church of Norwalk was dissolved, and on the 15th of the next April Mr. Williamson was dismissed to the Presbytery of Mahoning.

Rev. William Foulkes was elected stated clerk of the Presbytery in his stead.

1885. On the 29th of September Rev. D. A. Heron was received from the Presbytery of Union. A call for his pastoral services was placed in his hands from the church of Elmore, and he was immediately installed. Mr. Heron continued to labor earnestly in this field for about two years, when the illness and death of his father called him away. The relation was dissolved on the 10th of April, 1888.

September 29th, 1885, Rev. E. L. Dresser was dismissed to the Presbytery of Central Dakota.

November 2d Rev. H. P. Barnes was released from the pastorate of the church of Clyde, and on the 12th of April, 1887, he was dismissed to the Presbytery of Mahoning.

December 3d Rev. J. M. Seymour was received from the Northern Indiana Association of Congregational Churches and Ministers. He was installed pastor of the church of Norwalk on the 14th of April, 1886.

1886. On the 13th of April Rev. J. S. Axtell was dismissed to the Presbytery of Lima.

On the 17th of May Rev. W. T. Hart resigned the pastorate of the Bloomville and Melmore churches, moved to Huron as pastor-elect, and was, after nearly two years' service in that church, installed as its pastor on the 10th of April, 1888.

September 15, 1886, the relation existing between Rev. D. J. Meese and the church of Sandusky was dissolved, and Mr. Meese was dismissed to the Presbytery of Wooster to accept a call to the church in Mansfield.

December 27th Rev. M. DeWitt Long was received from the Presbytery of Bellefontaine. He had already entered upon the work of supplying the churches of Bloomville and Republic, these two churches having been joined together in one charge.

The field composed of Melmore and McCutchenville churches were, after considerable delay and discouragement, finally successful in securing the services of a minister. Rev. William Smith accepted a call to become their pastor, was received into the Presbytery from the Reformed Church on the 10th of April, 1888, and was, on the 26th of April following, installed at both places by a presbyterial committee.

On the 1st of May, 1888, Rev. David Street began to supply the united churches of Clyde and Green Spring, and on the 25th of June he was received into the Presbytery from the Presbytery of Portsmouth. He was dismissed to the Presbytery of Wooster April 8, 1890.

On the 27th of December, 1886, Mr. W. J. Gerlach, a member of the Presbyterian church in Tiffin and a student in the Theological Seminary of Heidelberg College, in Tiffin, was examined on the subject of experimental religion and his reasons for desiring to enter the ministry, after which he was taken under the care of the Presbytery as a candidate for the ministerial office. He continued to prosecute his studies, going, however, in a short time to Lane Seminary, at which place he

graduated in due time, and was dismissed from Huron Presbytery, in the summer of 1888, to accept a Michigan charge. He served quite satisfactorily the church of Genoa in the summer of 1887.

On the 14th of September, 1887, Mr. Wayne P. Smith, a young man recently come from Latrobe, Penna., and now a member of the Presbyterian Church of Tiffin, after the usual examination in religious experience and reasons for desiring to enter the ministry was taken under care of the body as a candidate for the sacred office. On the following 19th of the same month, Mr. G. A. Lawrence, a son of Mr. Minor Lawrence, an elder in the church of Peru, was also, after the usual examinations, received as a candidate for the ministry.

In addition to these, Mr. James Putnam O'Brien, a member of the Second Congregational Church of Oberlin and an alumnus of both the College and Seminary of Oberlin, was examined upon all the subjects requisite to entering the ministry. Part of his examination took place on the 19th of September, 1887, when he was taken under care of Presbytery as a candidate for the ministry. He had received a call to the united churches of Olena and Peru to become their pastor. The call was accepted conditional upon the will and action of the Presbytery, and on the 31st of October the examinations were completed; these being sustained, together with the usual trial exercises, he was licensed to preach, then ordained, and installed pastor of the two churches, all on the same day.

About this time Rev. Daniel E. Bierce entered upon the work of ministering to the church of Sandusky, and on the following 10th of April, 1888, he was received into the body from the Presbytery of Fargo, Dakota.

October 31, 1887, Rev. C. K. Smoyer was dismissed to the Presbytery of Southern Dakota.

On the 21st of November, 1887, Rev. A. C. Dubois, whose name had been upon the presbyterial roll for several years, died in California. He had been absent so long as to be unknown per-

sonally to any of the members of the Presbytery save one. His name, however, was honored in the Presbytery where he had been a prominent actor.

At the meeting of the Presbytery, April 10, 1888, two important pastorates were resigned and the relations dissolved—that between Rev. W. L. Swan and the church of Milan, Mr. Swan being dismissed to the Presbytery of Mahoning, and that between Rev. Wm. Foulkes and the church of Fostoria. In the latter case the relation was only that of pastor-elect. Mr. Foulkes was dismissed to the Presbytery of *Solomon*. On the 15th of October Rev. Henry Gardner was received from the Presbytery of Alton and installed pastor of the church of Fostoria. He resigned this charge November 25, 1891, and in the spring of 1892 accepted a call to Kokomo, Ind.

April 10, 1889, Rev. Luther M. Kumler was received from the Presbytery of Northumberland. He became the stated supply of the church of Milan, over which he was installed as pastor the 10th of September, 1890.

Rev. Wm. Taylor Jackson was received, after the usual examination, from the Sandusky Conference of the United Brethren Church, April 10, 1889; dismissed, November 25, 1891, to the Presbytery of Iowa City. September 11, 1889, Rev. Wm. H. Day was received from the Presbytery of St. Clairsville as supply of the church of Elmore. April 12, 1892, he was dismissed to the Presbytery of Lima. October 27, 1891, Rev. Harvey Wilson was received from the Presbytery of Nebraska. He was dismissed, April 12, 1892, to the Presbytery of Lima. Rev. Edwin L. Anderson was received, October 27, 1891, from the Genesee Association of Congregational Churches. He has charge of the united churches of Chicago and Steuben.

November 25, 1891, Rev. George Wilson was received from the Cleveland Congregational Conference, and is the stated supply of the church of Clyde.

April 13, 1892, Rev. Charles R. Compton was received from the Presbytery of Montana. He supplied the church of Sandusky for a time.

April 8, 1890, Rev. A. P. Johnson was dismissed to the Presbytery of Maumee.

On the 9th of September, 1891, Rev. James P. O'Brien was dismissed to the St. Louis Congregational Conference and Rev. M. DeWitt Long to the Presbytery of Maumee. Mr. O'Brien had resigned his charge of the churches of Olena and Peru in September, 1890, and had served the churches of Chicago and Steuben for about seven months. Mr. Long, at the date above, resigned his charge of the churches of Bloomville and Republic.

In October, 1891, Rev. Daniel E. Bierce ceased to serve the church of Sandusky as its stated supply.

April 13, 1892, Rev. Wm. Smith was released from the pastorate of the churches of Melmore and McCutchensville. On the same day Rev. C. K. Smoyer was received from the Presbytery of Black Hills, having returned to the church at Elmore as its stated supply, having at the same time the charge of the church of Genoa.

III. DEATH AND MEMORIAL.

During the decade, 1871-1881, death removed nearly as many names from the presbyterial roll as it had removed during all the preceding history of the body. The first removal in this period was—

REV. H. S. TAYLOR.

He had been for twenty-seven years a missionary, under the American Board of Foreign Missions, in India. He had gone out as a member of Huron Presbytery, and still continued his nominal connection with it. In him and in his work this body kept alive its Christian interest so long as Mr. Taylor lived. He died February 3, 1871.

REV. ELDAD BARBER.

The next removed by death was Mr. Barber, who died on the 27th of March, 1871. Of this most excellent brother we are

glad to be able to give the following facts from the pen of his own daughter.

“He was the son of Eldad and Lois Bissell Barber, and was born in East Windsor, Connecticut, September 24, 1801. He entered Yale College, and graduated in the class of 1826. After completing the course in the Theological Seminary, in company with his friend and classmate, Everton Judson, he was sent from Philadelphia as agent of the American Sunday School Union, to establish the first Sabbath-schools in Ohio. They spent six months in this work, going through the southern part of the State, starting from Marietta in October, 1828. They each traveled over two thousand miles on horseback through a country where the roads were often simply bridle paths and all the streams were to be forded. Many Sabbath-schools were organized. Mr. Judson’s health failed, and in the summer of 1829 they returned to Connecticut, where they were ordained as missionaries in Woodbury, in company with seven other young men, by the Litchfield South Association. Mr. Barber went to Marion, Ohio, where he preached nearly three years. There he married Mary Ballentine, September, 1831, the sister of Henry Ballentine, who afterward was for thirty years missionary in India. Mary Ballentine Barber died the following year.

“April, 1832, Mr. Barber removed to Milan to become principal of the Huron Institute, then just organized. The object of this school was to give young men an opportunity to prepare themselves for college. It was started on the manual labor plan, with a workshop and about twelve acres of land. This plan was soon abandoned. The subscription of \$4000 was exhausted before the building was completed. Much labor and sacrifice were needed to carry on the school. In the enthusiasm of self-denial for the cause of education the principal assumed the responsibility of paying his own salary and that of his assistants from the tuition fees, at the rate of four dollars per term for the classical course and two dollars for the English. A long protracted, and serious illness, the effects of

which always remained with him, was the result, and he was obliged to resign the school to others in 1835. After his recovery he preached two years in Vermillion.

“In the spring of 1837 he accepted a call to the church in Florence, where he remained as pastor thirty-four years, for fifteen years supplying the church in Birmingham one-half of his time. During this long ministry there was scarcely a home in this and the adjoining towns where he had not been called as pastor on occasions of both joy and sorrow. He died March 27, 1871, having preached his last sermon the day before.

“In April, 1834, Mr. Barber married Mrs. Hannah Osborn Crosby, at East Windsor, Connecticut. In their home was always a welcome for their own people, for brother ministers, and in the early years it was often the safe shelter of the fugitive slave, so closely pursued on the border of freedom. Many incidents can be recalled of this kind. One of my first recollections is riding after a horse with mane and tail sheared, the innocent victim of the mob in Mt. Vernon, Ohio, where my father was a delegate to one of the first anti-slavery meetings called in the State. I think this meeting was called by the Presbytery, and had to adjourn without transacting any business. This was in 1839.”

REV. JOEL TALCOTT.

At the meeting held in Clyde on the 29th of April, 1872, the ministers and elders were called to note the death of two of the older members of the body.

Rev. Joel Talcott had died at Wakeman, Ohio, on the 25th of December, 1871, aged 70 years. He had been a member of the Presbytery for forty-four years. We are not able to gather much from the presbyterial records, or from any other source at hand, concerning Mr. Talcott's character as a man or as a minister. It is, however, an interesting fact that he was one of the five or six men who hung together for so many years as members of this body.

REV. ENOCH CONGER.

The other minister whose death was brought to notice at the Clyde meeting was Enoch Conger. He had passed away suddenly at Carmi, Ill., on the 19th of April, 1872. He was 81 years of age and had been a faithful and trusted member of Huron Presbytery since 1825—almost from its beginning, a period of forty-seven years.

Many of the churches have pleasant recollections of him yet. A memorial of his life and work, given to the Presbytery in 1876 by Rev. A. Newton, D. D., is here inserted in full:—

“Rev. Enoch Conger was born at New Scotland, Albany County, New York, February 15, 1792. He was for a few months in the War of 1812, and had a part in the battle of Queenstown Heights, in which he was taken prisoner. In the spring of 1813 he embraced the Christian hope, at a time when there was no revival and no minister in the place. To his mother, who was eminent for her piety and sound practical sense, he was indebted for valuable counsel and instruction which nourished and guarded his Christian life. His mind soon turned toward the ministry, and he immediately commenced studying at an academy in Auburn, intending to go through a regular course; but, his eyes failing, he was obliged to suspend his studies. Thus, the winter and spring finding him still under his affliction, he concluded that God had hedged up his way, and abandoned the hope of preaching.

“In March, 1814, he was married to Esther West, who still survives him with faculties of body and mind unimpaired. He took a farm and worked on it one year. His eyes having become well, he sold his farm and again commenced his studies. With limited resources and a family on his hands, he struggled on for five years, working and studying as he had the means. He studied theology with Rev. Joel G. Benedict and Rev. Wm. R. Weeks, D. D., and was licensed in the spring of 1819 by the Union Congregational Association. Having been ordained, either by this body or by the Presbytery of Susquehanna, he

spent the first five and a half years of his ministry in Chenango, New York, and in Susquehanna County, Pa., where he had much encouragement in the success of his labors. But his active, enterprising spirit looked to the regions beyond, and in the fall of 1824 he removed to Ohio and united with the Presbytery of Huron. Within the bounds of this body he performed his life's work most faithfully and successfully. Most of the churches had been recently organized and were feeble and unable to sustain a minister alone. He therefore divided his labors between two or more contiguous ones—at first serving New Haven, Plymouth, and Greenfield one year, Lyme and Ruggles as pastor nine years, Lyme alone two years, and Lower Sandusky one year.

“In 1837 he took charge of the church at Plymouth, over which he was installed as pastor in 1842. After eleven years' service in this field he resigned his office and labored one year in the feeble churches as presbyterial missionary. After a suspension of labors in consequence of ill health from 1849 to 1851, he resumed preaching and supplied the churches in Peru, Olena, Greenfield, Melmore, and Bloomville until 1862, when failing health compelled him to give up preaching, except occasionally.

“In 1868 he removed to Carmi, Ill., where he lived with his son, Chauncy S., until his death, April 19, 1872.”

From this sketch it will be seen that he was a pioneer in the work of the gospel. The early history of many of the churches of the Presbytery is intimately associated with the name of Mr. Conger. His abundant labors in connection with Rev. E. Judson, a co-presbyter of kindred spirit, were blessed of God to the conversion of many. Though each had his own individual charge, with the consent of the people they both went out together among the churches and places, laboring several days in succession, doing the work of evangelists, and doing it much better than some who at that day went under the name. Indeed, it was owing to the judicious labors of these two brethren more than to any other cause that the Presbytery of

Huron was saved from the desolating effects of a spurious evangelism. To their influence, both in the pulpit and out of it, were largely due the order, stability, and progress of its churches in those times when so many in other parts of the Western Reserve were driven from their moorings and tossed upon the troubled sea of ecclesiastical changes and moral reform.

Mr. Conger was more than an ordinary preacher, and had he been favored with a broad and thorough education, which he sought in vain, he would have taken high rank among his brethren anywhere. He had a clearness of perception, a soundness of judgment, and a strength of the reasoning faculty which gave him great advantage in the investigation of a subject, and great power in the presentation of it to others. The range of his theological studies was, of course, less broad than at the present day; but he was at home on the subjects he had studied.

His preaching was characterized by great earnestness and force. In the days of his strength, before disease had fastened itself upon him, no man in the Presbytery was more powerful in the pulpit; there was none whose preaching was more highly valued. If it had not the grace and polish of the schools, it had the power which commanded attention and awakened interest. He did not deal much in anecdote, or historical illustration, or in allusion to passing events. He took the great truths of the Gospel, clothed them in plain Saxon English, and drove them home to the heart and conscience by that kind of eloquence which comes from a strong intellect kindled by strong feeling. His illustrations and proofs were drawn mainly from the Scriptures. His manner reminded one forcibly of the Apostle's description of his own preaching, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power."

Every hearer felt that he was listening to most solemn and mighty truths, and that the preacher felt them in his inmost soul. Even the nervous jerk of his head, and the high pitch

of his voice, when he was absorbed in his subject, seemed to add to the impressiveness of his manner, as they were evidently the result of his intense earnestness.

Mr. Conger was a judicious counselor. He had the sound common sense and clear discernment which made him a valuable member of deliberative bodies. No mind was keener than his to penetrate intricacies of a subject, or to detect the fallacies of a sophistical argument. He was not imposed upon by high-sounding words. He took a broad view of the whole of a subject, and saw its remote bearings with the clearness of distinct vision.

Although he was a Presbyterian by profession and intelligent preference, and loved his own denomination with true affection, he was no bigot. He loved all true Christians. He mingled freely with them, and co-operated in revivals and efforts for the general good of society. He secured the respect and confidence of other Christian denominations.

A marked feature of his character was his self-denying and self-sacrificing devotion to his work. The spirit which urged him to such efforts as he made to preach continued to move him all through his subsequent career. He was called to labor with new and feeble churches. A growing family needed increasing means of living. He was under the necessity of practicing a rigid economy. He might have turned aside and practiced some mechanical trade, for which he showed a special genius: or he might have bought up cheap land for cultivation, and thus he might have laid the foundation for future competence at least, if not for wealth. But he chose rather to deny himself and to keep in the path of ministerial duty. He did not entangle himself in the things of this world while he could preach the Gospel. His whole heart and mind were given to this divine work, though its pecuniary rewards to him were so small, and so inadequate to his wants. This was so clearly a trait of his character that it impressed every one who knew him. It was one of the secrets of his power in preaching. His hearers felt that the man who denied himself so much for the Gospel must believe that it is a reality.

On the questions of slavery, temperance, and other reforms, Mr. Conger took the middle ground between a destructive radicalism and a dead conservatism, which most healthy minds most naturally take. He believed in the sinfulness of slavery, he believed in the importance of temperance to the moral and physical well-being of man. But he did not think it necessary to move heaven and earth in order to secure a particular mode of action. When the great struggle between slavery and freedom culminated in the War of the Rebellion, two of his sons went forth to that contest. One of them fell a victim to his patriotism by the hand of the enemy. Heavy as the blow was to the father's heart, no murmur was ever heard from his lips. Doubtless he acquiesced in it as the ordering of an All-wise Providence. Nor is there any doubt that he regarded it as one of the inevitable consequences of our great National sin, which could be expiated only by such sacrifices.

Mr. Conger was greatly respected and beloved throughout the Presbytery. Three times he was sent as commissioner to the General Assembly. His counsels had great weight, both in the deliberations of the Presbytery and of the Synod.

Of the "Ministers' Meeting" he was a valued member, and his presence was always welcome.

The Presbytery showed its appreciation of his labors and its estimate of his worth by raising a fund of \$2000 some twenty years ago—in 1857—the interest of which was to be given to him during his life, and afterward to a Presbyterial Missionary, or to any disabled minister who had been in the Presbytery ten years. This appropriation was called the "Conger Fund." It was given from loving hearts by members of the different churches. No contribution to any benevolent object was ever made more freely. This affection was reciprocated by Mr. Conger. He loved the Presbytery and hoped to spend his last days within its bounds, amid the churches where he had so long and so faithfully labored. But that Providence whose ways are not as our ways, ordered it otherwise. He removed to Illinois to live with his son; and though sur-

rounded by loving children, who made every provision for his wants, yet he cast many a longing look toward his former home in Ohio, and talked of making a journey thither to visit his old friends, until disease made it more and more certain that he could never accomplish his desire. His mental qualities had become impaired, especially his memory. The Rev. Mr. Swan, pastor of the church at Cairo, says: "Of the past, his work, his former friends, and his various associates, he could give no connected account. But speak to him of his blessed Saviour's work, the ground of his own hope, or his prospects, and all was light. After a sermon I would frequently call on him to make the closing prayer. As he would slowly, and evidently with great effort, rise to his feet, and appear scarcely able to stand when he had risen, the scene became truly affecting and solemn. And often in his prayers there was evidently a full comprehension of the subject, a practical application of its points, and a continuation of its suggestions, adding things spiritual and mature, which to those aware of his infirmities displayed a marked vivacity and clearness, and such brilliant views of truth as were truly wonderful. I have never known such an illustration of the Apostle's words as his case affords—"Though our outward man perish, yet the inward man is renewed day by day."

Nothing peculiar marked the closing scene. He walked about the room, and down the stairs the day before he died, only seeming a little more tired, and went to rest a little earlier than usual. He slept quietly the first hour or two; but afterwards a loud, hollow breathing commenced. Mrs. Conger sprang out of bed and found he was almost gone. In about ten minutes, without a struggle, he ceased to breathe. Mrs. Conger, a few years later, at the age of more than eighty years, visited many of their friends in the Presbytery. She has since gone to join her husband.

REV. ANDREW HUNTINGTON.

This father died at Milan, Ohio, June 4th, 1872, aged eighty-four years. The Presbytery, in noticing his departure, say that he spent the earlier part of his ministry in teaching, and that he had the pleasure of seeing a number of youths, once under his private instruction, enter the ministry and become successful pastors. He was a man of clear and decided religious views, and died a most triumphant death. He had been a member of the Presbytery for about thirteen years.

ELDER JAIRUS KENNEN.

Notice was also taken of the death of this brother, an elder in the church of Norwalk, "and one of the most reliable and consistent of laymen, and long a highly-esteemed and valued helper in the church." The *date* of his death is not given.

This is the first instance in the history of this body when presbyterial notice is taken of the death of an elder.

Mr. Kennan was probably quite familiar and helpful in the sessions of Presbytery, and greatly honored and beloved by the ministry. His name was worthy of a place upon the records, side by side with the names of departed ministers. There have been all through the history of Huron Presbytery, and there are now in it, men in the eldership, of the most worthy, intelligent, and noble Christian character. There have been such representatives of the churches coming from all the proper avocations of life—farmers, mechanics, lawyers, physicians, merchants, etc.—who were wise in counsel, strong in character and courage, honored in the meetings of Presbytery, worthy to go up as representatives to the General Assembly, and loved and trusted in their own churches, whose death has been felt as a general loss and grief. Such men are known by those in the ministry, though the mention of their death does not usually find a place upon the presbyterial records.

REV. E. R. CHASE.

The next death recorded is that of E. R. Chase, who died at Clyde, on the 25th of May, 1874.

He was a young man of good promise, both in view of his intellectual endowments and his lovely Christian spirit—his earnestness and devotion to his work. He was greatly beloved, both by his church and by the Presbytery.

He had come as a licentiate, in 1871, from the Elgin Association of Illinois. He was ordained at Clyde, where he labored some time as stated supply and where he was afterward installed as pastor. His work, for the comparatively short time he was in Clyde, was greatly blest. The church grew, both in numbers and in graces. It was a new church organization, comparatively. It was a difficult field, where there was much Spiritualism and Universalism, twin enemies to evangelical truth; and yet, under the ministrations of Mr. Chase, the church was gradually growing. But he was affected with that grim disease, consumption. He was subject to frequent hemorrhages; and after a brief service of three years, while yet young and in the fullness of interest and success in his work, he was called to go up higher and mingle "with the spirits of just men made perfect."

The wife of Mr. Chase has for some time since been living in Oberlin, and has not been forgotten by the Presbytery.

REV. ALFRED NEWTON, D. D.

At the regular meeting of Presbytery, in Tiffin, on the 9th of April, 1879, notice was given of the death of Rev. A. Newton, D. D., a father long and affectionately known as one of the most active and helpful of presbyters.

A committee, of which Dr. E. Bushnell was chairman, was appointed to prepare a suitable minute, expressive of the thought and feeling of the Presbytery in view of his death. It was done and the minute was placed upon the records. Dr.

Newton had been a member of this body since 1835. He had come to it a young licentiate, and was ordained and became the pastor of the church at Norwalk, which he served faithfully and successfully for thirty-five years. He continued through all the years of his ministerial life to make Norwalk his home. There and throughout the Presbytery, by his lovely character, his intelligence and general deportment, he exerted an influence for good which continues since his departure to rest.

His relations with some of the other fathers of the Presbytery who preceded him to the realms of light was for years most intimate and lovely. The attachments of these holy men who endured the hardships of the Pioneer period of the churches in this region were very strong. They evidently exerted over each other a hallowed influence. On many a precious occasion had they preached and prayed together in the house of God. Many a time had they held sacred conversation together. Theirs was a friendship that came of mutual interests, labors and help. Nothing could be more fitting than that Dr. Newton should be, for the Presbytery, the biographer of such men as A. Betts, E. Judson and E. Conger. And since neither of these men can be the same for him, nothing else could be more in place than that, since he has gone, Dr. E. Bushnell, his most intimate and trusted friend for years in the Presbytery, should note for those who now or in the years to come may read the history of this body, some of the prominent facts and characteristics of Dr. Newton's life. Those of us who came in late, and yet in time to know Dr. Newton personally, knew him as the dear old man who always manifested his warm interest in us, our churches and our work. We loved to see his face, to grasp his hand, to hear his voice in conversation, in sermon, in prayer or in counsel. We loved him as a father. Who could help that, that knew him? But there were some respects in which Dr. Bushnell knew him much better than any of us, except Rev. J. H. Walter, another of his nearest and dearest friends.

Dr. Bushnell conducted the services on the occasion of the

funeral, and his address upon that occasion has been printed. We give it a place in these chronicles.

DR. BUSHNELL'S ADDRESS.

The sermon was from the words of Paul, 2 Cor. ix, 15 :
"Thanks be unto God for his unspeakable gift."

After dwelling upon the fact that the "unspeakable gift" was the Lord Jesus Christ, he advanced the thought that this gift to the world is manifest in the peculiar forces and influences of godly character. And then pursuing this line of thought he says: "Fix, if you can, the measure of the world's indebtedness to those who have lived and labored in the harness of Christian toil. Can you tell what a community such as this was forty-five years ago, and is now, owes to a voice that for a generation has staunchly defended and advocated all virtues, reproved all sins and rebuked all vices? Can you tell the worth of a character that for a generation stands unsullied and stalwart in godly integrity? Can you compute the common indebtedness of any people to a life that for forty years, in their forming period, has daily thrown into the web of their growth and history the golden threads of a combined manliness and godliness?"

"To separate such threads would be to tear the woof to tatters. The men who 'endure as seeing him who is invisible' are the men who furnish the real inspiration to every good work; and in their godliness you behold the riches of 'God's unspeakable gift' to men.

"But the text is an ejaculation of thanks. Can we thank God to-day? Why not? What single thing would you have different? A good old age, an honorable, useful life, a firm trust in God and in Christ for salvation. What is wanting? What better would you have for yourself? Yes, thanks be unto God, for He giveth the victory. Thanks to God, for the life, the toil, the faith, the faithfulness of every true manly soul."

BIOGRAPHICAL SKETCH.

The following Biographical sketch is then given:—

“The Rev. Alfred Newton, D.D., was born at Colchester, Connecticut, November 11th, 1803. His parents were Noah and Olive (Cheney) Newton. He remained at home, on the farm, until September, 1816, attending school winters, and laboring summers. In this way he attained a competent knowledge of the common branches of an English education.

“In 1816 he entered the store of R. Isham, of Colchester, as a clerk, under an agreement to remain four years at forty dollars per month, with board.

“In 1819 he became interested in religion, during a revival, and united with the church during that year, in November. Alfred served his four years, and afterwards he was hired at fifteen dollars per month, and board; and continued in this service till the spring of 1823. The year before he had some thoughts of changing his occupation. His minister, Mr. Cone, and some others, had suggested the idea of studying for the ministry. He has said he thought over the subject as a matter of duty, though aside from that, he had more relish for books than for the employment of a merchant.

“Finally he began to study Latin in 1823. The problem of support for a course of eight or ten years' study was not solved, but left to the kind Providence of God. The first year he received from the merchant in whose employ he had been, board and room etc, for which he made compensation by keeping books and opening and closing the mails.

“The second year he did similar work for another person, except the care of the mails; and continued this till 1825, when he entered the Sophomore class of Yale College.

“In the spring of 1825 Mr. Aristarchus Champion employed Mr. Newton to do some writing for his father. Learning his circumstances, endeavors, and ambitions, Mr. Champion came to his assistance and gave him \$200 in three annual payments. Mr. Newton borrowed money of the Education Society, which

he afterward repaid. He kept books for the college treasurer, sawed wood in the college yard, waited on tables in the college commons, and in these ways met his bills, so that on graduating, in 1828, he was nearly free from debt.

“To procure means for prosecuting his studies in theology, Mr. Newton engaged in teaching, first in Ellington, then in Tolland, and afterward in an academy at New Canaan. In 1831 he was appointed tutor in Yale College. He accepted the situation and discharged its duties for three years. During this time he studied his theological profession, and was licensed to preach in September, 1833.

“In 1834 he received a call to Berlin, Connecticut, and also one to Huron, Ohio, both of which he declined. He remained in New Haven till the spring of 1835, when he received an application from the church of Norwalk, Ohio, to labor with them for one year. This he accepted, and came here July 1st, 1835. On the 30th day of September, 1835, the Presbytery of Huron met by adjournment in the court house in Norwalk, ‘to attend to the request of Mr. Alfred Newton, a licentiate of the Western Association of New Haven, Ct., to be taken under care of this Presbytery with a view to ordination.’ He was received and examined the same day, and in the evening was ordained. The service was held in the Episcopal church. The sermon was preached by Rev. E. Conger; the ordaining prayer was offered by Rev. D. Higgins, and the charge given by Rev. A. H. Betts—names long ago familiar to the older portion of this audience.

“On the 24th day of July, 1838, Mr. Newton was installed pastor of the Norwalk Church. The sermon was by Rev. Alvan Nash. The duties of this pastorate were discharged until August 1st, 1870—thirty-two years, which, with the preceding three years, made a thirty-five years’ continuous ministerial work. It ceased eight years ago, and Dr. Newton was a resident of Norwalk forty-three years and six months.

“In 1846–7 Mr. Newton undertook to raise a subscription for a female seminary, which was erected at a cost of \$3300.

“ In 1849 he spent seven months in raising funds to found a professorship in Western Reserve College. The funds were raised mostly within Huron Presbytery. The same year he was appointed trustee of the college, which office he resigned in 1861. In 1856, assisted by Rev. C. H. Taylor, he raised the ‘Conger Fund’ subscription of \$2000. In 1860 he preached his quarter-centenary sermon. In 1862 the honorary degree of Doctor of Divinity was conferred upon him by Hamilton College. The president of Hamilton College had been a pupil of his at Yale. In 1851 he became stated clerk of Huron Presbytery, and held this office until 1872. I remember him before that as permanent clerk of Western Reserve Synod, and as moderator of that body in 1854. On the organization of the Synod of Toledo, in 1870, Dr. Newton was appointed by the General Assembly to preach the opening sermon and to preside.

“ After laying down his pastoral service, Dr. Newton went into the service of Western Reserve College for some time, as financial agent. Since then he performed, at the request of the Presbytery, the important service of preaching a discourse on the history of that body.

“ He was one of the original members of the ‘Ministers’ Meeting’ of the Presbytery, which was organized on the day of the dedication of the Milan Church, January 31st, 1837, and continued to the present. The members present at the organization were E. Conger, A. Nash, E. Barber, E. Judson, A. Newton and B. B. Judson. Of these none are now living. Dr. Newton steadily attended this meeting, and had prepared a paper which was to have been read the very day on which he passed away.

“ Mrs. Newton has shared the life of her husband since August 4, 1837.

“ The facts just given indicate a thorough scholar, an industrious ability and aptness for a variety of labors, a well balanced judgment, and a valuable capacity for business. They explicitly tell of the efficiency of a life of plain, constant work.

One man of common sense, integrity, industry, and thorough training is commonly worth more than several geniuses.

"The day before he died he was asked, 'You don't feel any doubt or alarm, do you?' He replied, 'Well, I might feel doubt, looking at matters in some aspects; but my Saviour has done it all, I trust in Him and there I rest.'

"Men and brethren, what has the Master said? 'Come unto Me and ye shall find rest to your souls.'

"If, now, all that unbelievers can say against Christianity were true, what has this man lost by being a Christian? 'Per contra,' let Christianity be true and what has he gained? Dr. Newton departed this life December 31, 1878, aged seventy-five years, one month and twenty days.

"I may say for myself that for twenty-two years that I have been his ministerial neighbor, I have found him a most true and faithful brother; and latterly singularly tender in his demonstrations of interest."

Mrs. Newton went to join her husband on the 2d of March 1889, dying peacefully, with faculties of mind unimpaired to the last, at the age of eighty years.

REV. MARCUS PALMER.

On the 15th of February, 1881, Rev. Marcus Palmer fell asleep in Jesus. He had reached his eighty-sixth year. He had been received into Huron Presbytery first in 1844. He had been a member of the Cherokee Association. That Association had dissolved, and Mr. Palmer had, upon satisfactory testimonials of his ordination and ministerial character, and having assented to the usual questions proposed to candidates for ordination, been received into Presbytery. In the following year, 1845, he had been dismissed to the Presbytery of Elyria, of which body he continued to be a member till its dissolution in 1866, when he again was returned to Huron. He continued all these years, however, to labor among the Cherokee Indians. Advancing years brought him to a home in the bounds of the

Presbytery at Milan. For some years before his death he was afflicted with the loss of sight. This trial he bore with godly patience and submission. It was related of him in one of the presbyterial meetings that when he became conscious of approaching blindness he called to him his daughter, whom he loved with peculiar fondness, and requested her to come near to him in the clear light, that he might see her distinctly, for, said he, "I shall soon be unable to see you, and I want to gaze upon your face once more and to remember your features." True enough, within several days he was unable to see the face he loved so well. The heart and hands of that daughter, though unseen by the father, continued tenderly to minister to his wants, along with the wife and mother, until death conducted him into that realm where God's beloved "shall see even as also they are seen."

The Presbytery, in a paper prepared by Rev. J. H. Walter, along with a brief testimonial of his long and faithful service in behalf of the Cherokee Nation, expressed sympathy with the widow and daughter who had so long and so affectionately ministered to the departed; and also rejoiced with them in the removal of the husband and father to that heavenly place where with open face he beholds the glory of the Lord.

REV. WM. DEWEY.

In addition to the foregoing memorials we note that the Presbytery did not overlook the fact of the departure by death of Mr. Dewey. He had for some time been serving the church of Monroeville, though without as yet having become a member of the Presbytery. He was a Congregationalist minister and was highly esteemed.

Upon being notified of his death the Presbytery, appreciating his character and his work, gave testimony to his efficiency and fidelity as a preacher and as a pastor, and extended sympathy to his family and friends and to the church, in view of their loss and their sorrow.

Mr. Dewey came to Monroeville from Bristol Centre, New York, January 8, 1882. He died April 9, 1885. He was advanced in years, being nearly seventy-two when he died, yet he was a successful and a much beloved minister. Five days before his death he welcomed ten persons into the church.

REV. LEMUEL BISSELL, D.D.

On the 28th of May, 1891, Dr. Bissell was removed from the earth to his reward on high. He was taken suddenly ill at Mahableshtar, India, and within about two hours from his first attack he passed away. Though he spent the whole of his ministerial life as a missionary in India except the months taken in this country for the recuperation of his health, his name continued upon the roll of the ministers of Huron Presbytery until his death.

His face and presence are still remembered by several members of this body as he mingled several times among us as our returned missionary. He left with us the impression of a man of God. We are glad to quote regarding him the words of Rev. Charles Harding, of Sholapur, for thirty-five years Dr. Bissell's associate in the mission work. He says: "He often seemed like one who had just visited the Holy of Holies. Enoch no more truly walked with God than he did. He was pre-eminently a man of prayer and his prayers seemed a real converse with God. Many years ago, on one occasion at our annual meeting when we saw a special work of the Holy Spirit, it came to the knowledge of some of us that Dr. Bissell, with Mr. Bowen, had previously spent most of one night in prayer for a special blessing."

He was the father of eight children who have largely partaken of his own missionary spirit.

From the appendix to the annual report of the Marathi Mission for 1891 we take the following:—

"Dr. Bissell was born at South Windsor, Connecticut, on the 12th December, 1822. His father removed with his family to

Milan, Ohio, in 1835. He completed the course of study in Western Reserve College and was graduated in 1845. He finished his theological course of study in 1848. He had been tutor in that college for two years. He was principal of the Academy at Milan, Ohio, for the two years 1848-9. He married Miss Mary E. Beaumont in Cleveland on the 3d of April, 1851, and was ordained a week later, on the 9th of April. They embarked at Boston on 8th May, and, coming round the Cape of Good Hope, arrived at Bombay on 27th August, 1851. For the first nine years of his mission life he was stationed at Sirur. His work there was largely among the surrounding villages; but the number of church members and adherents and Sabbath audiences so increased that he found it necessary to build a new church that would seat two hundred persons. In 1859 he was relieved of the care of the church. Rev. Sidobā Misāl was ordained to be its pastor. In 1861 he removed to Ahmednagar, that he might conduct a school for catechists. The course of study included the higher branches of mathematics, natural philosophy, astronomy, the Bible, moral science, and English taught as a classic. This school had about thirty scholars in regular attendance, and for seven months of the year eight members of the theological class were taught in it the studies of their scientific course. Of these studies he delighted most of all in teaching astronomy. Till the end of his life he kept track of the planets in their wanderings among the constellations. He would watch eagerly for Mercury when about to become visible to the naked eye, and then he would daily welcome him and point him out to others till he was again hidden in the sunlight.

From 1861 to the end of his life, except when he was on furlough for the recuperation of his health, Dr. Bissell was stationed at Ahmednagar and took part in the instruction of the theological classes. But he still had charge of the native agents of the mission who preached or taught schools in the district south of Ahmednagar, and he gave as much time as he could secure for it, to itinerating among the villages there. His

saintly appearance and earnest words and his apt and forcible, sometimes humorous answers to objections, made his talks to the villagers attractive and effective.

After the death of our much-lamented Brother Ballantine, in 1865, he was most of the time Secretary of the Mission. He was well adapted for the duties of a secretary, and he was prompt and indefatigable in their execution. The editor of the *Missionary Herald* says of the letter he sent on the day he died, that it was "in his usual clear and vigorous style." A brother missionary, quoted in the same notice, says that in this capacity we have seen, in a marked degree, his carefulness, his accuracy, his impartiality. When he arrived in India he did not appear to be very robust; his frame was slight and his features thin, and they wore the spiritual expression which they always retained. We did not think that he was likely to endure the climate of India for many years. He daily sought strength from the Master, and he received it for that day. It often seemed at night that he had used it all. But the next morning would find him at daybreak taking his needed exercise. Although the churches had their pastors, Dr. Bissell was called on to do much pastoral work. He frequently preached in the chapel at Ahmednagar. His every sermon showed that it had been carefully prepared. His sentences were short and often quaint, and so worded that hearers remembered and repeated them.

Whenever he could secure time for it, he would make a tour among the villages of the large field that was under his care. This included that part of the Ahmednagar Collectorate which lies south of the city, and also the villages within ten miles to the north; so that it is more than sixty miles in length, and will average twenty miles in width.

After twelve years of service here, his health required him to go on furlough to America. While there the District Secretaries of the American Board found him so useful in making addresses on mission subjects that he was overworked, and his health did not improve. Instead of resting in the hours of

sleep, he was, in his dreams, still making addresses on missions. It proved necessary for him to stay more than two years in the United States. But in 1866 we were allowed to welcome him back. Ten years later, in 1876, he went to America again, and in December, 1877, he returned in vigorous health. Early in 1886 he became so seriously ill that his recovery was despaired of. Without his knowledge, arrangements were made for him to go to America. He recovered sufficiently to enable him to go, leaving his station and district work in charge of Mrs. Bissell. His health was restored, and before the end of the year he hurried back and resumed his various work; and from that time he carried it on with rare skill and earnestness till the day of his death. As a friend and counsellor he was prized and beloved. He was always so gentle, loving, and kind as to win every heart wherever he went. To him for counsel and advice all difficult questions in the mission were taken. In him the native Christians had a loving, sympathizing father and a great benefactor.

Many anecdotes are told of the pithy and apt sayings of Dr. Bissell. He was always ready and equal to the occasion. He was a Presbyterian, and speaking upon a certain occasion of the withdrawal from the American Board of some Presbyterian missionaries, when certain missions had been transferred to the care of the Presbyterian Board, he remarked: "These brethren say that they amicably withdraw from the board. For myself, I concluded *amicably to remain.*"

His ways and words were the manifestation of his inner life. There was no cant or sanctimony in them. The effervescence of his native humor, which ever gave its spicy flavor to his letters and conversation, did not detract from the impression that all received who met with him, that he had attained a high degree of sanctification. His saintly appearance fitted him to say and do things that would have been regarded as excessive in another who lacked the halo and the holy atmosphere which invested him. His daily life, his ever earnest

sermons, his whole appearance and influence showed that he walked with God, and he, being dead, yet speaketh."

Through the two foreign missionaries, Rev. H. S. Taylor, who died February 3d, 1871, and Dr. Bissell, who died May 28th, 1891, a sort of relationship was continued even down to the latter date, between the Presbytery of Huron and the Great American Board of Foreign Missions. The Presbytery had been for many years of its history a warm friend of, and a contributor to the Board. That sense of friendship it did not lose; and no fault was found with these dear brethren, while they still allowed their names to remain on the Presbyterial roll, that they continued to serve the Master, in their efforts to extend His Kingdom in the great regions beyond the sea, under the Board that had given them their commissions when ordained by the laying on of hands of the Presbytery, and which was willing and glad to support them to the end.

IV. UNPLEASANT DUTIES.

One of the things that has ever characterized Huron Presbytery has been the fraternal Christian spirit which has hardly ever failed to be manifest in the meetings, and in the transaction of all the business of the body, and yet it is not to be assumed or understood that it never had any unpleasant work to perform.

It is true that for many years there were no judicial cases to be tried. There had been, in the years past, the cases of two ministers who had to be dealt with, and eventually suspended, and an elder who made some trouble. These trials had been followed by a number of years of peaceful attention to the great duties of the ministry and the churches. This state of things was, however, eventually broken in upon by that unhappy disposition, which is found among imperfectly sanctified men, to make trouble. For several years, beginning with 1872, trials and investigations, with efforts to secure peace and

brotherly love, were quite common in this part of the Lord's Zion; they even became, for a short time, a little disagreeably monotonous. There was not any trouble as between the ministers themselves, and not much real difficulty with ministers. But in several of the churches there was trouble as between members, and between the churches and their ministers.

PLYMOUTH TROUBLE.

There was a difficulty between the Church of Plymouth and their pastor, the Rev. J. K. Kost, that would not be allayed even with the dissolution of the pastoral relation. The attention of the Presbytery was demanded, and a committee of visitation and counsel had to be appointed. This matter had not been long in quiet when, in 1875, there came up from the same church an appeal of one of its members, a Mr. Manahan, from the action of the session against himself. This had to be investigated.

OTHER CASES.

Then there was a case of appeal of a Mrs. Herrick against the Church of Florence; and also one of a Mr. Prentiss, against the decisions of the session of the Monroeville Church.

These cases all took no little of the time of the Presbytery for several of the meetings, and the time of some of the members between the meetings. They were, however, patiently attended to, and were either settled, or, after the best counsel the Presbytery thought they could give, dismissed to die a natural death.

But, perhaps, as sad and unfortunate a case as any this body has ever been called to deal with was that of the

CLYDE CHURCH AND REV. A. M. MEILL.

The Church of Clyde had been made vacant by the death of Rev. E. R. Chase, whose earnest ministry had been apparently greatly blessed of the Lord.

On the 9th of September following,—1874—an unusual occurrence was the reception of the Rev. A. M. Meili, by telegram, from the Presbytery of Wooster. This was doubtless the first time, and the last so far, in the history of the Presbytery of Huron when a minister was received from another body by *telegram*, and it is also the only time in which it placed among its *licentiates* a “pervert” from the Church of Rome; and it proved to be an unfortunate reception and enrollment.

Mr. Meili had been for some time a Catholic priest. As such he had been popular, having many friends, both in that church, and out of it as well. He was a man always full of the evil effects of tobacco. He was a constant smoker, and was consequently nervous and restless. His nature was impulsive, and he could not endure the restraints of authority. He naturally became dissatisfied with his relations in the Catholic Church. He was at the time of his displeasure towards his Bishop, Pastor of the Catholic Church in Crestline, Ohio. Being disposed to resist the authority of his Superior, he conceived the idea of turning Protestant. His mind turned toward the Presbyterian denomination. He made his thoughts known to Rev. J. H. Shields, then Pastor of the Presbyterian Church in Crestline. He made a fair profession, and seemed to be seeking purer waters and better pastures than were offered by the Mother Church. Mr. Shields, unwilling to act hastily, or unwisely, called together three or four other ministers to counsel with himself and Mr. Meili.

The result was that Mr. Meili was, after due examination, and yet evidently with undue haste, received by the Presbytery of Wooster. He was under the care of that Presbytery as a licentiate, looking for some work in which to engage. He was a man of quite respectable appearance, and naturally bright, and capable of great usefulness. He made a fair impression by his religious addresses. After being under the care of Wooster Presbytery but three or four months, he came to Huron Presbytery, to take, as his first Protestant charge, the oversight of the Church of Clyde—perhaps the last church in the body that he

should have been permitted to supply. With this object in view he was heartily received by the Presbytery. After a time the question was raised as to his real *status*. Was he only a licentiate, or was he to be regarded as an ordained minister? A committee, with Rev. J. T. Pollock as chairman, was appointed to make proper investigation and to report. On the 4th of May, 1875, Mr. Pollock for his committee, reported, "that certificates in the hands of Mr. Meili showed that he had been ordained as a Deacon and as a Priest in the Episcopal Church, by Rev. Bishop Lee, of Iowa; and in consideration of the fact that the Presbytery of Wooster, according to the official statement of the clerk of said Presbytery, would consider Mr. Meili an ordained minister on presentation of said certificates, the committee recommended that he be considered by this Presbytery an ordained minister." The Presbytery adopted the recommendation and Mr. Meili was accordingly over the Church of Clyde as an ordained minister. This action of the Presbytery would have been all right if Mr. Meili had been all right. *Hardly either*, when we consider fairly that his ordination was by an Episcopal Bishop and that his ministry had been mainly in the Roman Church. But let that pass. It is an easy matter to criticise after all the facts have come in. With the facts before and after all in view, we are constrained to say that it was something of a stretch to consider Mr. Meili even as a licentiate in the Presbyterian Church. To have drawn the line at that point however, would not have prevented the evils which came. There was no little confidence in the man; and there was strong hope that he would prove useful in the Presbyterian ministry. And therefore, even the prudent men, in both the Presbytery of Wooster and that of Huron, fell into the mistake of undue haste in advancing him into the full work of the ministry.

Mr. Meili was the stated supply of the church in Clyde for about a year and a half. At the end of that time the Presbytery was called upon to undo, if possible, some of his work and to try to set a troubled church at rights again. Mr. Meili's

whole previous life had simply unfitted him for the prudent and Presbyterian management of a Presbyterian church in the United States. He was a foreigner by birth and knew simply nothing of Presbyterianism. His ideas of church government he had gotten more from the Pope than elsewhere, and his nervous system was kept in an unnatural state of tension by his intemperate use of tobacco, so that it is not surprising that he should make mistakes, and even serious ones, though we must be careful not to lay the *whole* blame of the things that did occur upon him.

By request of members of the Clyde church, a "*Pro re nata*" meeting of the Presbytery was called, to be held at Fremont on the 28th of December, 1875, to take some steps toward the settlement of certain difficulties in said church. At that meeting it was only decided, after hearing the case, to meet in Clyde on the 24th of January, 1876, and, if possible, investigate and in some way dispose of the difficult questions that had risen.

Accordingly the body met in Clyde on the day named, a goodly number thereof being present, and faithfully and patiently passed through an investigation of a very unpleasant nature. No less than four full days were consumed, and testimony was taken covering one hundred pages of foolscap paper. Members of the church were charged with dishonorable conduct, and such charges had to be investigated. The minister had assumed, without sufficient evidence to justify the act if done in an orderly manner, to excommunicate members of the church without any trial whatever and without any action of the Session. One of the several members so dealt with was a respected member of the Session.

When all the testimony was in, and before the eyes of the Presbytery, it was found that there was a large fire from small kindlings. There was, at any rate, nothing to justify the Presbytery in any condemnation, save in the case of one man, who had used language that was intemperate and overheated (he was not the only one who had done so), and he was kindly and solemnly reprov'd.

Mr. Meili himself was not put upon trial for his unwise and un-Presbyterian assumption of authority. The trials that were so long and so patiently conducted were in the interest of peace, and not for condemnation or destruction. The Presbytery, with its best and wisest men—as Dr. Newton, Dr. Bushnell, Rev. J. H. Walters, and others—in the front, did its duty, reached its conclusions, and communicated them to the church and hoped for good results. Still *the* difficulties which had so little apparently to base themselves upon, would not be thus settled.

Mr. Meili, of necessity, ceased his ministrations to the church. But, unfortunately, while he was so greatly at fault, and while a wiser, better man would probably have guided the church clear of any outbreak, yet the fault was not *wholly* with him. Bad feeling had been engendered, ill passions aroused, and scorching words had been spoken, for which the people were to be blamed rather than their preacher. These feelings were not easily allayed. The results were for the time disastrous to the church. Prior to the troubles it had upon its roll over seventy members. These were reduced by withdrawing and absconding until, a few months after, there were not more than thirty who were willing to stand together as the Presbyterian Church of Clyde.

The work of the Presbytery with this church was not ended with the decisions reached at the close of the trials named. Again and again for several years the difficulty would present itself in some form or other. There seemed to be a trouble in and about the eldership, so that the Session could not meet the difficulties. The Presbytery sought to relieve them by directing them all, for the time being, to cease to act in their capacity as elders, and by appointing a Presbyterial commission to act for them as the Session of the church. This effort at prudential kindness on the part of the Presbytery was misunderstood by several of the elders, who persisted in thinking they were *suspended*, or something of the kind, as guilty parties, without any charges being tabled or hearing granted. The

matter went up to Synod in the form of an appeal from two elders who thought they had been thus wronged and that Presbytery had transcended its bounds. The action of the Presbytery was in substance sustained, as it was not a new thing under the sun.

Still, it was only after some months that peace was restored. The church, with its greatly-reduced membership, yet holding together, got again to work. The Rev. J. S. Axtell came to its relief, became its pastor after a while, and patiently went forward in the discharge of his duties, while gradually, inch by inch, the lost ground gave hope of being recovered. A feeling of courage and faith was again manifest.

As for Mr. Meili, the Presbytery had for some time no little trouble to know what to do with him. He did not feel satisfied with the body or with anything, not even with himself. Finally after several years, mostly spent out of the bounds of this body, he was dismissed to another. He preached in other denominations for a time, and the body to which he was dismissed was the German Evangelical Synod of North America. He at one time, after having requested that his name be dropped from the roll, and after this had been done, in an orderly way, wrote so penitent a letter to the Presbytery that the action was reconsidered, and the name restored to its place. And in view of the spirit of the letter, the body passed a resolution of "sympathy with Brother Meili in his mental struggles to cast off the last bonds of Romanism, and rejoiced with him in the light to which he had come." But it was proven in the course of time that his Romanism had not been wholly cast off. Eventually, in 1883, he cast himself, a disappointed penitent, upon the bosom of his former mother, the Papal Church, humbly declaring as he returned, that "if the Church could forgive him for his wanderings they could do more than he could himself." He asked Catholics to pray for him to the Lord and the blessed Mother, that he might have time and strength yet to make some reparation for the wrong committed.

OTHER CASES.

These were not the only difficulties the Presbytery was called upon to settle. None however besides these were of a very serious nature except a trouble between individuals and families in the Church of Olena. This called for special meeting and effort to bring about a better state of feeling. Indeed, a trial and investigation were endured, for the sake of the purity and peace of the Church.

This church was still not in the most happy condition when Rev. T. C. Thomas, a member of the Presbytery of Dayton, became the stated supply for it and the church of Peru.

Mr. Thomas began preaching for these congregations on a stipulated salary. He still continued to preach for them after some of them were unwilling to pay him the salary. And he continued until the arrears were something considerable. Then there arose a dispute between the minister and the churches as to whether the full salary originally promised was due. He claimed it in full. They denied the justness of the claim. Mr. Thomas gave up the field, yet claiming the unpaid salary as due him. This matter came before the Presbytery in April, 1886. The Judicial Committee gave several hours to hearing both sides of the dispute, after which they tried to settle it on the principle of compromise and equity. There was some reason in the attitude of the churches. They had not expected to pay Mr. Thomas, after the disaffection arose, the full salary at first stipulated. They did not wish him to remain. Yet there had been no fixed agreement, on his part, to preach for what he might happen to receive. At least none was proven.

In view of these facts the committee advised the parties, and on their recommendation the Presbytery did the same, that each should yield in part, the churches to pay the sum claimed in part, and the minister to accept in part. The minister declared his willingness to abide by the recommendation. But the churches refused, and it is believed that the preacher never got any further pay for his services.

V. REVIVALS.

It is pleasant to turn from the subject of judicial investigations and trials to that of revivals, of which there are some interesting records in the history of Huron Presbytery.

The idea of special efforts for revival has been encouraged by this body through all its years. We read of times of great coldness, when the ministry see worldliness and sin everywhere, and long for a better state of things, and we read of rejoicings.

In 1827 there was an earnest desire for revivals of religion, and the question was discussed as to the most suitable means of promoting them. The same is true of 1832 and 1833, and it is especially true of 1843. In that year a desire for a general awakening prevailed, and a convention of the Presbytery was held at Plymouth, on the 14th of November, to deliberate upon the best means of securing it. The Convention was opened with a sermon by Rev. E. Judson from the words, "His truth shall be thy shield and buckler."

The members were called upon individually to express their opinion upon the question that had brought them together. After some time spent in conference they decided that, "inasmuch as pastoral visitation and the frequent intercourse of Christians and churches have been blessed of God to quicken the zeal and confirm the faith of believers, and to promote the salvation of men, therefore they would enter upon a course of extensive and thorough pastoral visitation." They decided to go in committees of two or three to visit every church under their care, and to protract their visits over at least one Sabbath, preaching and administering the Lord's Supper, thus seeking to awaken an interest in holy things in the minds of the converted and unconverted.

As the Presbytery did not adopt the custom of recording the narrative of the state of religion in its bounds till 1846, we are not informed as to the exact results of this system of visitation. But we do know that some of the churches did have times of refreshing. The church of Lyme especially is named as having

been favored with a succession of revivals from 1830 to 1840, and also in the year 1843-4, resulting in a considerable number of additions. So also was it at Milan during the ministry of Rev. E. Judson from 1829 to 1848. In that time there were frequent awakenings, and several of them were revivals of great power, adding much to the strength of the church.

It is not likely that the proposed plan of pastoral visitation could be faithfully carried out without some good results. It has been adopted several times by the ministers and elders of this Presbytery, and with encouraging success.

In the years of 1847 and 1848 the narratives of the state of religion in the churches are rather mournful documents. There was general lamentation over the withdrawal of the special operations of the Holy Ghost. Very few were added to the churches. The losses about equaled the gains. Sabbath desecration and worldliness were on the increase. These facts were a burden upon the hearts of these watchmen on Zion's walls. Ministers and people were called upon to lament them before God and to inquire into their cause.

The Presbytery was moved to consider the subject of family religious instruction, to try "to turn the hearts of the fathers to the children, and of the children to their fathers."

When religion was in decline and few souls were being saved, they began to look at the homes, and to ask, "What is becoming of the seed of the Church? Are parents faithful? Are ministers discharging their full duty?"

This subject of family Christian training had the attention of Presbytery during several of its sessions in these years, and soon a better light and a brighter hope dawns upon some of the churches. In 1852-3 the narratives indicate more life and growth, there is encouragement and thankfulness. Several of the churches were revived. Still, the churches were not greatly or generally awakened until 1857-8.

It was in 1857 that the desire was expressed for the appointment of a day for united and special prayer for the conversion of the world. The General Assemblies of both the Old and New

School bodies took an interest in the matter, and in 1858 they recommended to their churches to spend the first Monday in January in earnest prayer for this one great object. Already, however, had the first week in January, 1858, been devoted through a considerable part of the country to prayer and effort for general revival and conversion. The results were immediately manifest in this land and in others. God's people were quickened and large numbers were added to the churches. The financial disasters of 1857-8 seemed to have been turned by God to a salutary end. His Holy Spirit at least followed them with great awakenings.

The Presbytery of Huron did not fail to participate in this blessed interest. The churches of this body were already realizing the presence of the divine power, when the ministers and elders in session, in September, 1858, expressed their hearty approval of the recommendation of the Assembly, and they said, further, "That as the churches of our land, and some of those within our own bounds, have been visited with an outpouring of the Spirit, and as the indications of His presence are still visible, and we seem to be on the eve of greater blessings; we therefore are called upon to return thanks to the Great Head of the Church for these manifestations of His grace, and especially as ministers, that we are permitted to labor in these times of refreshing from the presence of the Lord; and we are urged to greater diligence in our work, to more entire consecration, to more earnest prayer, and to greater simplicity in preaching the Gospel of Christ; and so also are our churches called upon to humble themselves, and to seek by prayer the blessings of God; and those churches which have remained unblest should inquire diligently, What is the cause?"

NO TRAVELING EVANGELIST EMPLOYED.

It is to be noted that Huron Presbytery has never been in the habit of employing evangelists in revival work. Dr. Newton says that "this class of laborers at first were received with

favor by both ministers and churches, and were much employed in the eastern part of the Reserve up to about 1840. But, though unquestionably some good was done, evils began to spring up which in the minds of many overbalanced the benefits. Meanwhile, the Presbytery was favored with having among its own ministers two men possessing in a high degree the confidence of the churches, earnest and zealous, effective preachers, of good common sense, well acquainted with the churches, having labored among them as pastors or as stated supplies for a number of years.

“These men were accustomed to leave their own charges and go out together among the churches of the Presbytery wherever and whenever there seemed to be a demand for such efforts. Their labors proved very useful. Several of the churches were greatly revived and some new ones were organized. From this experience, and from the fruits of evangelism as seen in some portions of the Reserve at that day, the conclusion which the Presbytery formed on the subject was, that religion was best promoted by employing only or mainly its own ministry.

“This wise conclusion seems to have been reached without any formal discussion or vote on the subject.”

No doubt many other parts of the Lord's Zion would have been in better condition had ministers and churches acted on the same principle. There are true and worthy evangelists whom it is safe and wise to admit into any of our churches. This Presbytery in its later years, more especially, or entirely, since the reunion, has found no reason to complain that such evangelists have been employed by several of the churches. In a very few instances such help has been sought, and with good results. The whole question here turns upon the *kind of* evangelists that may be employed. If they be men of sound doctrinal views and of prudence and carefulness in their work, and come simply as *helpers* to gather a harvest, the blessing of God may be with them and lasting benefits may result to both ministers and churches; especially so if the efforts are followed by faithful pastoral watchfulness. But it is to be feared that

the history of the country shows that all evangelists have by no means been of this class. Often enough have pastors and churches been left to regret that the professional evangelist has ever been allowed to enter their folds. Nothing scarcely is more to be regretted than false fire, and false notions, and misleading zeal in the cause of God in the salvation of men at times of so-called revival.

It will be remembered that one of the evils complained of in the General Assembly in 1836-7 was this unsound and hurtful evangelism in Western New York and on the Western Reserve. It is freely admitted that it did exist in some regions, and that therefore the complaint was not wholly groundless. But full credit must be given to Huron Presbytery in that she would clear her skirts of anything of this kind. The ministers here had noted the evil as it was manifest in other places, and they had avoided it as with the instinct of self-preservation. They had been deeply and longingly interested in revival work, and to promote it they had held special conventions and had conducted protracted religious services in their churches. But they had relied upon their own known and trusted fellow presbyters for evangelistic work. Rev. E. Judson, and Rev. E. Conger, though they were not the only men who were helpful at such times, yet were regarded as especially so, and they were men who were willing to aid their brethren in such work. So that it was not so pressingly needful in their days of activity to seek outside aid, and it was not sought. The carefulness of the presbyterial fathers is manifest. It is a matter of record that upon one occasion there was some thought of inviting an evangelist who was laboring with apparent success elsewhere. A committee, however, of two of the pastors was directed to visit the evangelist, to witness and consider his methods and work; and having done so they were to act according to their own judgment about inviting him. The evangelist, whose name and place of work are not given, was visited. But he was not honored with an invitation to labor in any of the churches of Huron Presbytery. With such a careful spirit,

observed both before and after the "Excision," the members of this Presbytery could truthfully say to the General Assembly, when it had included them with others in the excising act, "We are not guilty of offense either in doctrine or in practice; a fair examination will prove this." It will be remembered that they said in their reply to the action of the Assembly, "No evangelist has ever, at any time, labored as such among our churches. And all protracted meetings that have been held have been conducted by the pastors or stated supplies of our congregations, with the exception of one meeting in a church which has since withdrawn from our connection."

The disposition to avoid the evangelist continued after Mr. Judson had gone to his rest and Mr. Conger had begun to feel the effects of age.

By the work and under the care of earnest, faithful ministers, either as pastors or stated supplies, the churches had held their own; they had grown even in times when national questions agitated and, in some regions, made trouble in the Lord's house, and when the world seemed largely to have its own way. Occasionally during these years, here and there, there was revival, as the Spirit of God hovered over His people.

THE WORK IN 1857-8-9.

But the interest was evidently deeper and more general in these years (1857-8-9) than it had been at any time previous in the history of this body. Falling into line with so many ministers and churches in other parts of the land, these ministers and churches put on anew God's armor, humbled themselves at His feet, and sought Him by prayer, and they realized those precious results which prove that God is ever willing to hear, to bless, and to save.

The narrative of the state of religion recorded for the April meeting of 1858 is quite an advance on that of the year previous. It tells us that the interest in the churches is more general than for some years past, that several of the churches were

enjoying the gentle showers of God's grace, and that the spirit of prayer and of desire for the greater outpouring of the Holy Ghost was deepening and spreading. There was then just such a state of things as would inspire great hope. The narrative for the meeting of April, 1859, indicates a still better state of things. It says that decided progress had been made—"not that there had been a general or powerful revival, but that, as at no time for years past, Christians were anxious to know the truths of Christianity as they are in Christ, there was an increased attendance on public worship in most of the churches, there was more careful study of the Bible on the part of old and young, the Sabbath schools were enlarged, the Shorter Catechism was more than ever studied, and household consecration and family prayer were receiving attention in a more marked degree."

God had in a special manner visited the churches of Fremont and Olena, and about ninety souls had been converted in these two places.

The benevolent spirit had been awakened; the contributions were increased to reach the sum of over \$1000. The year following they reached \$1200. The prayer meetings were attended by increased numbers and with increased interest. The debts of the churches, either on their own church property or on their unpaid pledges to Western Reserve College, were either paid in full or set in a way soon to be paid.

These must be regarded as among the very best evidences of that state of things which we may denominate hopeful.

Most of the churches continued to grow, some of them perhaps slowly, yet permanently. In 1857, with sixteen churches, there were 1131 communicants. In this year there were added on examination eighty-two. In 1858 there were added only thirty-five; in 1859, ninety-three, and in 1860 ninety-two were added, indicating a healthful and continued revival growth. The whole number of communicants in 1860 was 1190, a net gain of sixty over the year 1857.

This awakening may be noted as *general*, rather than as

especially powerful. It prepared the churches for the years of war and agitation, during all of which years the churches were awake and prayerful and were growing. In 1862 the churches of Monroeville, Milan, Olena, and Peru enjoyed gentle refreshings from the Lord, and the united membership in all the congregations had reached 1274. The war drove many of God's people to their knees with intensified earnestness in prayer. The fire was kept alive on God's altar.

At the close of the war, in 1865, several of the churches, notably Norwalk and Monroeville, report precious revivals, while a number of others, as Sandusky, Fremont, Milan, and Huron, report an increased state of religious interest and prosperity. This was before the war cloud was wholly dispersed. The year following, 1865-6, was one of the most blessed years in the whole history of the Presbytery. The interest that seemed to have been kept alive during the national struggle then culminated. Peace to the nation brought with it thankfulness and joy in God to Christian people, and there came down ere long the showers of saving grace. But few of the churches in this body failed to receive some token of love and power. "Never before," says the narrative, "were our churches generally in a more prosperous condition." Eight of them had enjoyed marked revivals of religion. These eight were Plymouth, Lyme, Monroeville, Milan, Norwalk, Sandusky, Bloomville, and Republic. Numbers had been added to them. Fremont also had experienced something of an awakening.

There were some very interesting cases, illustrative of saving grace, in these places. The Bible was studied with deepening interest and concern. Evil habits were put away. Family altars were erected and places for secret prayer were found. The liberality of God's people was quickened in a marked degree. In fact, just what God does when He is abroad and working mightily in any community was done among these churches.

This year 183 persons were added to the churches on the profession of their faith, and fifty-five by letter. Besides these

there were more than a hundred converts who had not yet united in open profession. There had been eighty-four adult baptisms and fifty baptisms of children. The number of communicants, that had been less than 1200 at the commencement of the war, was now 1400. And gratitude in view of all that God had wrought flowed from all hearts.

REVIVAL OF 1872-3.

The narrative presented to the meeting in April, 1873, was, without exception, the most interesting and encouraging in the whole history of the Presbytery. It speaks of the wonders God had wrought, the triumphs of His grace.

It was written by Rev. J. H. Walter, who was chairman of the Committee on Narrative. He had been a participant in much of the work, his own church having been one of the most graciously visited. His heart was therefore greatly enlarged at the time, and the narrative is worthy of being preserved in full. It is here given:—

“The Presbytery have occasion for devout gratitude to God in view of the general prosperity that has attended our work, and especially because of the most remarkable and gracious outpouring of the Spirit ever known in our history.

“Large congregations are reported, flourishing Sunday-schools, peace in the churches, and increase in the contributions to the benevolent work of the Church, with a disposition to aid all the causes recommended by the General Assembly. The churches have been supplied with the stated preaching of the Gospel, with two or three exceptions. Three of our churches are about to install pastors, viz., Fostoria, and Bloomville and Melmore jointly. The church at Elmore is erecting a house of worship, and the church at Fremont is completing the furnishing of their new sanctuary.

“The churches that have shared in the revival influence are the following—Fostoria, Fremont, Clyde, Olena, Peru, Huron, Sandusky, Elmore, Norwalk, and Milan. The statistical

report will give the numbers added to the churches—a total of nearly three hundred, nearly all the fruits of the revival, and a greater number by five times than the average of yearly additions. These converts are from all classes—the young, members of our Sabbath schools, and of Christian families, heads of households, as is shown by the large number of family altars erected, also from the vicious, the intemperate and the profane, the Sabbath breakers, and those who have habitually neglected the means of grace.

“Besides those already connected with the churches, there are one hundred and fifty or more who will unite in the future; and the whole number belonging to the different denominations, including those already noticed and within our bounds, is probably not less than one thousand souls.

“This extensive and wonderful work of grace began last autumn in Norwalk, Huron County, and about November 24th, through a visit of a delegation of the Young Men’s Christian Association, of Cleveland. Earnest appeals from these young men awakened Christians and led impenitent men to a serious consideration of their immortal interest. Meetings were appointed and continued from day to day. Rev. H. H. Wells, an evangelist of the Cleveland Presbytery, and one of the delegation, was invited to remain and continue his labors. Meetings were crowded and of deep interest, giving evident tokens of the presence of the Spirit. All evangelical denominations united in these services. The large congregations before the close of the first week necessitated holding the services in the Presbyterian church, it being the only one sufficient to accommodate the people. At times both the main audience room and the Sunday-school room were filled. The solemn scenes connected with these meetings cannot be adequately described. The quiet and deep solemnity during the preaching service, the tenderness of the inquiry meetings—all were evidences of the power of God. Rev. Mr. Wells remained for two weeks, after which the pastors of the place preached nightly. Conversions occurred daily. Prayer meetings were held in private houses, at livery

stables, in the hotel, the saloon, and the store. The whole town was awakened, and men exclaimed, 'How dreadful is this place!!' Probably five hundred souls were converted in the town of Norwalk. For three months the interest continued.

"A few weeks after this work began in Norwalk there were frequent calls for delegations from that place to visit other towns. These delegations were blessed of the Spirit in awakening many souls. Through one of these visits to Milan the work of grace was commenced there, the last week of December, 1872. The week of prayer gave new impulse to the work, and from that time meetings continued, twice a day, for nearly three months. The largest house of worship was filled to hear preaching by the pastors and to listen to delegations from Norwalk or Cleveland. On one occasion about two hundred rose for prayer—one-half of them indulging hope. Though revivals of great power have been witnessed in this place, no such religious interest has ever stirred this community. In all respects the revival in Milan is a type of that in Norwalk.

"What has been said of these two places is generally true of others. A few of the more prominent characteristics may be noted:—

"1st. Lay effort has been largely employed; men and women have engaged in the work, socially and privately, as well as the ministers.

"2d. The plain preaching of the truth by the pastors. Only the two weeks of labor by Mr. Wells has been had by any evangelist.

"3d. Christian union has prevailed. Pastors and people have labored together with fraternal courtesy, though of different denominations. Caviling has been stopped. Most of the meetings were union meetings.

"4th. The absence of undue excitement. The testimony to this is uniform. Meetings, though crowded, have been still and solemn.

"5th. The power of daily united prayer and of secret supplication has been demonstrated. Numerous cases of direct answer were noted.

“6th. The work done months and years before is seen in this revival. Prayers long since offered have been answered, and labors long ago done have produced a harvest.

“Finally. There is the strongest evidence that this is the Lord’s work, and not man’s. Many have been converted without any known human counsel or guidance.

“In view of this wondrous work, unprecedented in our history, we praise the Great Head of the Church, to whom we give all the glory now and forever.”

Thus ends this precious and touching narrative.

In addition to the facts presented by it, it would not be out of place to note some things concerning the work of grace at Fostoria, about the same time, though not in any way apparently connected therewith. In Fostoria the meetings were mainly held during the months of January and February, 1873. The way had been prepared for the blessing to the church through the earnest and faithful labors of its young minister, Rev. J. Emory Fisher.

The result was that somewhere about thirty souls were added to this then weak and struggling church, nearly doubling its real membership. A new hope and impulse were thus given to the Fostoria church, from which it has gone forward, increasing in numbers and influence from year to year.

Of this work fuller notice will be found in the history of that church. Other churches also have, from time to time, had their awakenings and their ingatherings, of which some account may be given in the individual narratives concerning those churches. Indeed, about all of the churches of the Presbytery have at some time, or times, experienced the special presence and favor of the Lord.

VI. CARE FOR THE WEAKER CHURCHES.

One of the greatest difficulties found in Huron Presbytery, and, indeed, throughout the Church, has been in regard to the weaker churches become vacant and the unemployed ministers.

It is yet to some extent a serious question how to keep the weaker churches supplied with the means of grace and how to keep men in the ministry in employment. Often such churches, and some of them comparatively strong, remain for weary months, and even years, without pastor or stated supply; and often ministers who are capable, under God, of doing good work remain for months or years without regular engagement in any of the churches, though of the latter there have not been many instances in this particular body.

The question is very naturally suggested, whether these unpleasant facts result from a weakness in the Presbyterian system or whether they result from a weakness in the *working of the system*. It is more than probable that the latter alternative is the true one. At any rate, it must be admitted that sometimes, where there is anything seriously unsatisfactory in a presbytery in this direction, the fact is that the presbytery does not have in operation a thorough system of Presbyterian government. The churches act largely in independence of the presbytery and so do some of the ministers.

The idea of *government* lies at the basis of Presbyterianism. But the idea of government is not always prominent in the *working* of the presbyteries. The duty of presbytery, if churches and ministers are really under its care, is to collocate and so arrange the churches that they may be supplied without too great sacrifice of the ministry, and to make special and constant effort to supply them, and also to so direct the ministers that may be under its care that they will have employment so long as there are churches to be supplied.

This, of course, is to be done without anything like tyranny, and without unreasonably imposing a minister upon a people where there is scarcely a prospect of any good resulting. Let the system be thoroughly in operation, and while it will still be true that there may be here and there a minister unemployed and a church for a time without preaching, yet the fault will be in the imperfections of mankind and not in this truly

Scriptural form of church government. The relief hoped for must come from the benign adjustments of the Presbyterian polity, and in this direction our eyes should be turned for it.

VARIOUS EFFORTS MADE.

We find, in the course of this Presbyterial history, that various efforts have been made to correct this difficulty. In the earlier years there was a felt want of properly-qualified preachers of the Gospel, without whom the destitution of many places could not be supplied. Yet the ministers who had entered upon the work as missionaries had reached out and had founded churches wherever a nucleus could be found to warrant it. Some of these must be much of the time without stated preaching unless special efforts should be made to supply them. To do this, the ministers resolved to do what they could, each one supplying such churches as ability and time would permit. But in addition to this they sought, through a committee, to complete such arrangements as might seem best and wisest for this end. This was the action taken in 1839. It did not meet the condition of things. The ministers had their hands full with the work in their special charges. In 1845 the church of Attica, through its elder, Mr. Johnson Ford, overtured the Presbytery to do something for them, as they had been for some time without the services of any minister. There were, doubtless, other churches in the same anxious condition. With their hands already full, the ministers felt that something must be done for the weak and destitute. It seemed to them at this time best to employ a presbyterial missionary, to whom should be committed the oversight of such churches. This they resolved to do if possible. A committee was appointed to confer with the Missionary Society and with the feeble churches with reference to the matter. This proposition and effort was before the Presbytery for some years. But while something was done as the result of it, yet it was found difficult to secure a suitable

man for such work, and no thoroughly satisfactory arrangement of the kind was ever made.

In 1855 this plan was renewed, but without satisfactory results.

RURAL POPULATION.

In April, 1865, just after the close of the war, and when the Presbytery was awake through the special blessing of God on the churches, the body was overtured "to devise some plan by which the rural population might be brought under the influence of the Gospel." This overture was placed in the hands of the Home Missionary Committee. This committee, on the 6th of September following, reported through Rev. J. D. McCord, recommending that, "in order to further the cause of Christ in the rural districts adjoining our fields of labor, the ministers be requested to go out on Sabbath or week-day evenings and hold services when it is possible, and that the lay members of the churches be encouraged to go out to organize and conduct Sabbath schools and such other services as may be held by them and promise good results."

This was an overture and its answer upon a very important subject. A part of the population was not being reached by the Gospel as preached by Presbyterians—perhaps many were not reached by any class of ministers. The towns and villages were the points of centre where the ministers were to be found, and the rural people, being scattered, many of them several miles from church, were in a sense neglected. So the overture intimates.

We may, perhaps, judge somewhat as to the state of facts then from what we can see now in some quarters. While it is true that there are churches of other denominations, mainly of the Arminian type, scattered here and there through the country districts, so that the Gospel may be said to be within easy reach of all, yet it must be admitted that Presbyterian ministers and churches cling mainly to the towns.

Ministers are usually located in town or village, and some-

how country people drop out of town churches, where customs and dress are somewhat different from their own ; and somehow there is a neglect of the rural population by the town or city minister, not intentional, but nevertheless real. And as in this region we have so few country churches, we have comparatively few country church members.

Not only is this true, but there are many intelligent and respectable people, as well as many others, who are not reached by any ministry, who might be reached by the Presbyterian or its kindred ; just as in some of the larger cities the suburban population is left to be gathered up by whatever may happen to come along, or not to be gathered at all.

The answer given to the overture by the Presbytery evinces a good deal of earnest thought and purpose ; and yet the fact is evinced that the difficulty felt by the ministers was not to be fully met by this recommendation, even if carried out as well as recommendations usually are. Probably only an *opening of the way* was intended.

Thirty or forty years ago week-day evening and an occasional Sabbath-evening service went further than it would now. This will do for the help and comfort of a few, but alone it will not gather in and fix people in the habit of church going. There must be something that will give them a permanent interest. Genuine Christian association is wanted, in visits or calls of ministers and of church people. The work of the church and the ministry, along with the preaching, is to assimilate, to create the feeling of interest and of oneness.

The rural or the suburban population will not be reached while the minister and his people cluster closely about the church in town or city, and fail to mingle with those whom they think they ought to bring to the Lord.

It may be one of the faults of the times that so much is now expected of the minister in the way of sermonizing that no man in a strong parish has the spare hour for the kind of work here suggested, so that while multitudes of the country people are the noblest, truest of our land, and while they are

largely the hope of the Church and of the nation, and while some of them are interested in the town or city church, and feel at home and happy in their church relation, and are likely to continue as enjoyers and helpers of the church work, yet the process of increasing this class is not so rapid as might be wished.

The ministry and the Gospel must be taken to them to be planted and living among them. To this end the latter part of the Presbytery's recommendation is especially worthy of consideration, as it embodies a principle which is much thought of in these latter days—that of religious *services conducted by the laity*.

The recommendation does not mention "lay preaching," but it looks, nevertheless, in this direction. The necessity for something of this kind was felt in Huron Presbytery, and it was suggested even before it began to be talked of so much in the Church at large. There was the need, and there were then, as there are now, thinking, intelligent men of lively Christian character, who might go out, and, by instruction and exhortation, might do a good work. They could not only organize and conduct Sabbath schools, they could conduct other services. There is such work all over our land, and even yet in the bounds of Huron Presbytery, as there was in 1865, for earnest laymen.

The suggestion, modest as it is, was a little in advance of the thought of the Presbyterian Church. No other Church is more cautious not to degrade the ministry by sending out unlearned and ignorant men, especially with endorsement as authorized preachers. It is a serious question as to how far we dare go in the way of taking up laymen, and, with a short preparation, giving them license to preach. And yet the times have been seeming to demand, and more so now than ever before, some yielding of old views and customs in this direction.

We are to remember that the ministerial office cannot be degraded without sad results, and also that an intelligent rural people will not be satisfied with disconnected harangue. Yet the neglected corners in city and country are waiting for the

work that may be done by men who have not run the full college or seminary curriculum. Pastors might sometimes do more than they do, by going out, as was much done in the earlier history of this and of other presbyteries, to do service in the waste places, and they might make larger use of their active and intelligent church membership. But even this as a merely occasional thing will not suffice. Some men who have not had the full preparation of college or seminary must be authorized in some way, under proper presbyterial supervision, to make it their business to conduct religious services from week to week in such places as may need and may be open to them. The feeling expressed in the foregoing paper widens and deepens, and, as we all so well know, it finds expression and approval now in some of our higher church courts.

ACTION OF 1873.

In the midst of the revival interest of 1873, the care of the feeble churches again awakens concern. The subject had been for several years before the Presbytery, and ministers and elders felt that some special effort should be made to have every church supplied with the means of grace. The following paper was presented by a member of the body, and after considerable discussion was unanimously adopted:—

“WHEREAS, Some of the weaker churches in our Presbytery, being without a stated ministry, and being unable to secure such means of grace, are in a discouraged condition; and

“WHEREAS, Other churches, with strength enough to support a stated ministry, do remain for a length of time without such ministry, lose ground previously gained, and are conducted for the most part independently of Presbytery: therefore

“*Resolved*: First. That as a Presbytery we will exercise the duty and the right to the oversight of all such churches; and that at each stated meeting of Presbytery we will appoint from the list of pastors, stated supplies, and W. C.’s supplies for each vacant church within our bounds, filling at least one-fourth of

the Sabbaths intervening from Presbytery to Presbytery, or until a stated ministry be by any church secured.

“Second. That such churches thus supplied are expected to pay the *expenses* of these supplies *in all cases*, and ten dollars additional where the congregation is able to support a pastor.

“Third. That, in order to carry into execution the above resolutions, the Presbyterial Committee on Home Missions shall be also a committee on supplies, whose duty it shall be to report at each regular meeting of Presbytery upon all vacancies, and to name supplies, and the time when they shall supply each vacancy, subject to the action of Presbytery.

“Fourth. That any church, desiring to find their own supplies may do so by making this desire known to the Presbytery or to the above-named committee.”

This paper and these resolutions had the apparent hearty approval of the body. But their efficacy to meet the prevailing difficulty was never manifest.

It must be admitted, however, that the plan was never more than partially tested. Ministers were slow to leave their own pulpits, and failed to enter heartily into the idea of the resolutions; and the vacant churches did not enter into it fully, and when supplies did visit them they sometimes forgot to pay even the necessary expenses of the visit.

In this state of the case the committee could not do much, and naturally the plan—a plan in successful operation in some other presbyteries—failed.

To one who has, with interest, looked upon the feeble churches it must appear that these churches have often failed to help themselves as well as they might have done; and, on the other hand, they have not always had that fostering care which the Presbytery might have exercised over them, and between the two failures several of them have well-nigh perished.

VISITATION OF THE CHURCHES.

Several times in the history of the Presbytery the plan of church visitation had been adopted, both to help the feeble, and to revive the cold or lukewarm. This plan was adopted in 1843; and in 1874, as also both before and since that time, it was again resorted to.

In this year it was decided that each church should be visited by two ministers and two laymen, who were to hold special services, seeking to awaken the members and also to reach the impenitent. The purpose was carried out in most of the churches, and no doubt with good results. Feeble churches, as a rule, appreciate such special efforts made in their interest, and they are hardly ever faithfully made without some good being accomplished. This, however, could only be a temporary help. The thing desirable is the constant ministrations of the pastor or the stated supply.

ACTION OF 1886.

This difficulty of all the former years, to keep the churches supplied with preaching, had not yet ceased to be felt. A chief trouble was the location and circumstances of several of the churches. They were so situated that there seemed to be no others with which they could unite in the support of a minister. Such was the case especially with Republic, McCutchensville, and Green Spring. To all appearance this difficulty must continue, with the prospect of death to these churches unless Bloomville and Melmore churches which had a natural affinity, and which had for some years been united, and which were both comparatively strong, could be separated, the former induced to unite with Republic, and the latter to unite with McCutchensville, while Green Spring might be united with Clyde. This arrangement of these churches had, several years before, been advised and urged, but without satisfactory results. The ministry had long felt anxious for it. It was finally decided

by the Presbytery, in 1886, to use their utmost endeavor to bring it about. It was made the subject of a resolution that the above-named churches be grouped as follows: Bloomville and Republic into one charge, Melmore and McCutchensville into one charge, and Clyde and Green Spring into another. Then it was resolved that the Home Missionary Committee be instructed to aid them in getting supplies, and to endorse applications for aid, when necessary, to the Board of Home Missions, that these several charges might have the stated means of grace. Other committees were afterward appointed to aid in carrying out this earnest desire and hope of the Presbytery. The churches acceded to the proposition. In a short time Bloomville and Republic were supplied.

Rev. M. DeWitt Long was received on the 27th of December from the Presbytery of Bellefontaine. He was already entered upon his work as pastor elect of that field. These churches have moved on pleasantly and prosperously since the new arrangement. Especially has Bloomville, with a delightful new house of worship, settled down into a condition that is full of encouragement. Mr. Long more than a year ago retired from this field. But the churches have not remained long without preaching, and they are abundantly able to support a new pastor when they shall have found the right man.

The field composed of the churches of Melmore and McCutchensville was for a considerable time under discouragement and doubt. But in March, 1888, they succeeded in securing the services of Rev. William Smith, who came from Hillsboro, Ohio, where he had been serving the Reformed Church, in which body he was a minister. He was received into the Presbytery a few weeks later, and having accepted the call of these churches, he was installed as their pastor on the 26th of April, installation services being held at both places.

The first year of this pastorate was blessed with success. Both of the churches grew. That of McCutchensville more than doubled her membership, while a number were added to the other. Mr. Smith continued his labors here till the spring

of 1892, with more or less of success. He then resigned, and the churches are now looking for another to take his place.

On the first of May, 1888, Rev. David Street took charge of the other field, composed of Clyde and Green Spring, coming from the Presbytery of Portsmouth. He remained for about sixteen months; since which time these churches have been variously supplied. They have, however, been, in the main, independent of each other, and are now both supplied with preaching, both having good houses of worship, and each able to support its own pastor or supply.

The churches of Elmore and Genoa have required some special attention. They ran separately for a time, but came together in the spring of 1889 under the ministry of Rev. Wm. H. Day. They are now under the pastoral care of Rev. C. K. Smoyer, who had served them in other years; and there is no reason why these churches, with others in the Presbytery that are not strong in numbers or in wealth, should not continue to have the stated means of grace through an acceptable minister, save the weakness of imperfectly sanctified humanity, and the want of an abundant supply of such ministers. More such men are wanted. But if the churches prove faithful they will be encouraged.

VII. TEMPERANCE.

In the earlier years of this body high ground was taken on the subject of temperance. In the history of Huron County the statement is made that in 1826 or 1827 several ministers were in the habit of going to a certain distillery to have their bottles filled, and that the distiller paid his share of the support of a minister of the Presbytery in liquor, giving him fifteen gallons from his still. This may have been true without the ministers being habitual drinkers; and, if true, it must have been so without their trespassing the views of propriety prevalent at that day. The Presbytery does not appear to have had any trouble with drinking members. On the other hand we

find, as early as 1828, that the views of the body were fully abreast of the times on this subject. They fully accord with the action of the General Assembly regarding the evils of intemperance, appoint a day of fasting and prayer with special reference to this sin, and recommend that the members of the churches make no use of ardent spirits except when prescribed by a judicious and temperate physician.

One of the evils most frequently referred to and deeply lamented, as seen in the communities, has been the sin of intemperance.

In 1841 a widening and deepening interest upon the subject is manifest. The real temperance awakening in our land was then yet in its incipiency. But the Presbytery was with it; and their words show that it was not a mere excitement with them. They thought upon the evils and aimed to get at the truth. At the April meeting, 1841, an overture was presented by some one, which was referred to a committee consisting of Messrs. Loss, Conger, and Stuart. The paper reported by this committee and adopted by the Presbytery is so seasoned with thought that it deserves to be preserved. It was ordered at the time to be published. It begins with the overture:—

Resolved, That the cause of temperance calls for the renewed efforts of the friends of religion and the country; and especially calls upon them to spread throughout the community the genuine teachings of Divine Revelation on this subject.”

Then the committee proceed to say:—

“This overture contains two distinct propositions:—

“1st. That the friends of religion and the country are called upon to renew their efforts to promote the cause of temperance; and second, that they should spread through the community the teachings of Divine Revelation on this subject.

“To carry out the latter will, in the view of the committee, be the most effective method of promoting the object of the former. As the question in relation to distilled spirits has long been settled, and their use interdicted by the united judgment of temperance men, it is not deemed necessary to occupy any time

on this part of the subject. All knowledge of distilled spirits is subsequent to the period of Bible history. The drunkenness of which the Scriptures speak was the product of fermented and narcotic beverages. There has been uncertainty in relation to the genuine teachings of the Bible on this matter. But recent investigations, it is now generally admitted, have completed the Scriptural argument, and established the fact that the Bible requires entire abstinence from all *intoxicating beverages*. It is true that wine is spoken of in some places in the Scriptures with approbation. At other times it is reprobated in most unqualified terms. These facts must appear obvious to every one who has any acquaintance with the Bible.

“Now the wine, which at one time is spoken of as a blessing, cannot be supposed to be the same in kind with that which in another place is described as a mocker. The difference is not in the intemperate use. The nature of the words renders such an interpretation unsatisfactory and inconclusive. (See Grindrod’s Essays). The one kind is spoken of as the means of drunkenness; the other as an article of healthful diet. The evidence of this difference has been collected, and is embraced in the two essays recently published in this country under the titles of ‘Bacchus and Anti-Bacchus.’ This evidence is cumulatively abundant. That which was spoken of by the Hebrews as an article of diet, and is spoken of with approbation in the Scriptures, is generally denominated ‘the fruit of the vine,’ ‘new wine,’ and ‘must.’ These were prepared in various forms, to be preserved for years without fermentation. They were wholly destitute of intoxicating properties. Such was in ancient times, and is now, the character of most of the wines made in Palestine.

“There was another kind of wine among the Hebrews which they denominated ‘the poison of dragons,’ and ‘the cruel venom of asps.’ This was the species of wine which contained alcoholic and narcotic properties. This is throughout the Bible condemned and prohibited, because it produces drunkenness and the ruin of souls.

“The wine which God required to be offered to Him in oblations was the article of diet, of a pure and wholesome character. Many things in the Scriptures corroborate this view. The priests of the Lord were prohibited the use of wine: so with kings and princes. The Nazarites, who were especially dedicated to God, were, in their vow of separation, prohibited the use of wine or strong drink, and were most highly commended when they adhered to their vow. That vow was a ‘Tectotal Pledge.’ For living up to it the Rechabites were commended and assured that they should not want a man to stand before God forever.

“These views accord with physiological laws. These laws utterly forbid the use of intoxicating drinks as a luxury, because alcohol can in no degree be assimilated with the blood when taken into the system. Such is the judgment of writers on ‘*materia medica*.’ Professor Stuart says: ‘No species of liquor which intoxicates can be used habitually without great danger of forming an excessive attachment to it, of forming a habit which may be fatal. It follows, since no intoxicating liquors can be taken either habitually or frequently without danger, that it is contrary to the true spirit of the Bible and to the laws of our physical and intellectual nature to indulge in wine or any other liquor which can inebriate.’

“The exhortations of the Scriptures embody general principles which sustain the same, such as the following:—

“The Bible forbids such unnecessary and luxurious food and drink as would tend to lead men to neglect the concern of their souls. It enjoins great caution lest the affections be ensnared by improper indulgence. It forbids the indulgence of those lusts which war against the soul. And such is indubitably that relish which men have for fermented beverages.

“It prohibits all causes to sin and inducements to it. The lives of Christians are required to be such as to be proper examples of temperance as an essential part of piety. It enjoins watchfulness and sobriety, such as will preserve both the mind and the body in a state which will not disqualify the creature

at any moment to enter into the presence of his final Judge. These general principles of the Bible most obviously embody the prohibition to indulge in the use of any inebriating drinks. The evidence of this is satisfactory to any one who will take the trouble to examine patiently the general teachings of Divine Revelation on this subject; and the committee are of the opinion that the most effective means which can now be employed to further the cause of temperance is to diffuse everywhere true and correct Bible instruction relative to this cause."

Such was the paper adopted by Huron Presbytery in 1841, showing them to be awake regarding this immense subject which so agitates the world to day, and which can give no rest from conflict until the hand of the greatest destroyer of men, of nations, and of homes shall have been stayed by the might of right and justice and mercy.

These men believed in educating, in giving the fullest and best information regarding the dangers of the cup. They would have added to the proposition and effort of the present time to teach the physiological effects of strong drink to the youth in our schools the teachings of the Word of God on the same subject and in the same schools. They no doubt thought that more could be done by instruction and "moral suasion" than has been accomplished by such means. This was then the greatest hope of God's dear people.

As to the fundamental principles of temperance, they were surely right. They saw that the only safety was in total abstinence, and they believed this to be the Bible doctrine.

They may not have been entirely correct in every statement made in their paper. In principle throughout they were surely right. If some good men in this later day think that the free use of fermented wine was commended in the Bible, they ought to think long and well before *adopting* its use even at the sacramental table. If men think, as good men seem to do, that our Lord made an intoxicating drink, and that the fermented fruit of the vine was used at the institution of the Supper, let them but ask, How could that be so consistently with the clear re-

quirement of Scripture regarding the Passover? Ferment was impurity, unholiness. It was not allowed in the bread used. The very homes were to be searched that none be in them. The bread must be unleavened, though the ferment could not intoxicate. Could, then, our Lord have used fermented wine on that solemn occasion? We prefer to adopt the general principles embodied in the foregoing paper, and to see a beautiful consistency in the acts of Jesus and in His teachings, and in all the Word of God pertaining to this great subject.

THE CRUSADE.

The year 1874 was the year of the great temperance movement which prevailed through a large portion of Ohio, and was familiarly known as "The Crusade." It was conducted mainly by the Christian women. It was a movement of intense interest, showing how earnestly the good women desired to rid their communities and the State of the saloon abomination. They would hold prayer meetings in the churches and elsewhere, seeking God's help. They would persuade men, young and old, not to drink. Not stopping with this, they would go to the saloons to talk with the seller of drinks; and, taking their Bibles with them, going in companies, they would read from the Sacred Word, and, kneeling down on the floor of the saloon, would pour forth their earnest, tearful prayers to God for the saloonist and for the drinker. Not stopping even with this, they would divide their larger company into smaller ones of two or three, and, taking their places in front of the saloons, would remain there for hours, to ward off the men who would enter such places for drink, praying to God in the streets. The effect of these doings was in some instances marvelous. Strong men, on the streets, were often moved to tears. And only the most daring would venture, in the presence of these women, to enter a saloon.

The movement at least produced a great deal of excitement. Many of its most visible effects were but temporary; yet it

is known that some men were induced permanently to abandon the business, and some drinkers were led to give up their cups, some becoming Christians.

As a means of agitation and of bringing before the minds of men the curse of strong drink it was successful. Ministers of the Gospel took a deep interest in it. Meetings were held by many of them in their churches, and the feeling largely prevailed that God was in it. The ministers and churches of Huron Presbytery gave it their sympathy and their prayers. There may have been at the time occasional misgiving as to the perfect propriety of all that was done by the good women. Some of the women may have felt the same misgiving themselves; and many of them now, since the agitation has subsided, may feel that they would not wish to be so engaged again. Yet at the time, so dreadful is the curse of drink, so fearful the work of the saloon, and so desirous are good men and women to see the whole business wiped out, that they were not disposed to be closely critical. The object in view was the very best, Divine help and guidance were sought, and the trust prevailed that God was in the movement and would use it to bring about some grand results. So thinking and feeling, the ministers and elders of the Presbytery, when together, adopted a paper in which they expressed their heartfelt sympathy with the Christian women in their great undertaking and work. This movement was but the beginning of a Woman's Work which is lasting and will yet prove mighty for good.

“THE SECOND AMENDMENT.”

During the summer of 1883 the people of Ohio were somewhat agitated over what was known as the proposed “Second Amendment” to the State Constitution.

The object of this amendment was the prohibition of the liquor traffic throughout the State. Upon this measure the Presbytery was ready to speak and to act.

At the meeting of the body on the 12th of September, a few

weeks before the question of the proposed amendment was to be decided by ballot, an hour was given to the discussion of it. A paper was read by Elder J. R. Davies, of Sandusky. This paper was followed by remarks from other members. After some earnest expressions regarding the subject, the Presbytery put itself upon record in another paper offered by Rev. C. E. Barnes, and unanimously adopted. The record is as follows:—

“WHEREAS, We recognize the traffic in intoxicating liquors as one of the greatest obstacles in the way of God’s kingdom and the chief enemy to the peace and prosperity of our State; and

“WHEREAS, Our General Assembly has pronounced in favor of the utter extermination of the traffic in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion, and the strong arm of the law; and

“WHEREAS, The Legislature of Ohio has submitted to the vote of the people an amendment to the Constitution, which proposes the utter prohibition of the traffic for purposes of beverage; therefore

“*Resolved*, That in the judgment of this Presbytery it is the duty of the members, and of the members of the various churches, to use every honorable means to secure the adoption of the said amendment;

“*Resolved*, That we appreciate the work of the Woman’s Christian Temperance Union in the cause of temperance and humanity, and co-operate with them in their efforts to save the homes of the land.”

It will be seen that the united voice of this Presbytery is for the absolute destruction of the traffic in intoxicating drinks. To a man they are, in spirit, for prohibition. There are a minority of this body who carry this sentiment with them in the exercise of their right of political suffrage. To this point the majority are as yet slow to come. They, however, with few exceptions, agree with the sentiment expressed by the General Assembly of 1892—“that no political party has the right to expect the support of Christian men so long as that party

stands committed to the license policy or refuses to put itself on record against the saloon." A member of the Huron Presbytery, Rev. D. D. Bigger, D.D., was chairman of the Temperance Committee in the Assembly in whose report these clear words are found, and in view of the outspoken views of this body it is safe to say that the prohibition idea of preachers and elders, with scarcely an exception, is such that they would be willing to stand by the Assembly's declaration. This is doubtless their spirit, even though to a man they may not carry such conviction to the ballot-box.

VIII. THE SABBATH.

Closely allied to the sin of intemperance is that of Sabbath desecration, and in reading the presbyterial records one must often notice the lamentation over the extent of this evil. The churches are again and again admonished to be on guard concerning it. The Presbytery has always maintained a high standard regarding the sanctity of God's holy day, and has sought to cultivate the true view of it in the minds of the people. In the covenant for use in the churches, applicants for membership were required to promise "to remember the Sabbath day to keep it holy." And in the "Articles for Practice," the seventh one declares, "This Church consider the collecting of hay or grain on the Sabbath, attending to any part of the business of making sugar, the visiting of friends, except in cases of sickness, and the prosecution of journeys on that day, without special necessity, a violation of Christian duty."

COMMEND THE POSTAL DEPARTMENT.

The Postmaster General of the United States had issued orders in 1841 to the postmasters on certain routes not to deliver any mails on the Sabbath. The Presbytery declared that they viewed the order with great satisfaction, and hoped that it would be *made general*. They saw no good reason why

the public servants of the country should be required to labor in violation of God's commandments, or why all men might not rest on the holy Sabbath without receiving their mails or requiring their delivery. They were made glad by any indication of a disposition to regard the right in high places or in low. They hoped that one good step might lead to another. They resolved that they would sustain by their prayers and by their influence "the Department" if it should order the postmasters generally not to receive or to deliver any mails on the Sabbath. They directed a copy of their resolutions to be sent to the Postmaster General.

OVERTURING THE SYNOD.

As the years roll on toward the present rushing, stirring, money-making, pleasure-seeking times, Sabbath desecration seems to be on the increase in every direction, in high places, and among all classes, and it becomes more and more a subject of grave concern. In the Presbytery the narratives from the various churches frequently note this fact with grief, and it has occasionally been made the subject of earnest discussion. This was the case on the 15th of December, 1886. After the discussion at that time a committee was appointed, consisting of Rev. W. T. Hart, Rev. J. M. Seymour, and Elder W. F. Converse, of Sandusky, to report at the next meeting on "the ways and means of securing a better observance of our Sunday laws." This committee did not make their report until the 14th of September, 1887. In doing so at that time, they offered a recommendation "that the Synod of Ohio be overtured to take steps to secure, if possible, the co-operation of other ecclesiastical bodies in the State in an effort to have our Sunday laws improved and to enforce them."

Pending the adoption of this recommendation, three carefully-prepared and interesting addresses were delivered by the members of the committee, Mr. Curran, of Sandusky, taking the place of Mr. Converse. Rev. Mr. Hart spoke upon "*The Need*

of Reform;” Rev. Mr. Seymour, on “The Duty of Christians in the Matter,” and Mr. U. T. Curran, a lawyer, on “The Legal Aspects of the Subject.”

On conclusion of the addresses the recommendation was heartily adopted. The Presbytery of Huron had previously, in 1879, sent an exactly similar overture to the Synod of Toledo. The feeling evidently prevails that we must secure a better observance of God’s holy day as a preliminary step to the more rapid advance of the Church in saving the land and the world; and to accomplish this there must be a union of the various denominations in the effort. With absolute church unity very much might, and would, be done.

It would hardly be well, in this connection, to pass over the matter of the great Columbian Exposition and its relation to the Sabbath. Upon the question of the opening of that Exposition on the Lord’s days the Presbytery has not been silent. As a body composed of ministers, elders, and Christian people, her voice has been heard, along with the voice of God’s host throughout the land, in protesting against such opening, and calling for the closing of all exhibitions on the holy day.

Upon this great question of due honor to God’s sacred and blessed day, from these ministers, elders, and people, we do not hear an uncertain sound. And gladly will they hail the day when both the Sabbath and the inspired Word shall have more sacred regard in the eyes of all people in this great nation.

IX. REVISING THE CONFESSION.

There has also been an opinion regarding the propriety of revising the Westminster Confession of Faith. There were in this body several ministers, and perhaps some elders, who had a desire to see some revision. There were none, however, who were so desirous for any change in the statement of those great doctrines that they would have urged or agitated the matter. There were others who, when the question of revision was first raised, were in heart hoping that it would not be pressed. They

were satisfied with the Confession as it is, and did not wish to see the old document modified. There were several who were very decided in their convictions that it should remain unchanged, and one or two continued to be so. Nearly all, however, when they came to understand each other, were willing to accept some revision. A very few changes would have satisfied them—changes in the wording, or the dropping out of a few words, in those several places at which the real doctrine of the Presbyterian Church has been liable to misunderstanding.

There was not one minister or elder who expressed himself as desiring any real change in the doctrines taught. The unity and integrity of the great Calvinistic body of truth must, in any case, be held fast. Such were the sentiments expressed in the spring of 1890, when the presbyteries were expected to say to the General Assembly what they thought and what they desired.

Although more verbal modifications have been made by the Assembly's committee, in the Confession, than the Presbytery would have suggested, yet it is now probable that the modifications will be accepted.

Along with the expressed views of the Presbytery upon this subject, there have been, also, declarations regarding the heretical doctrines taught in certain quarters regarding the Mosaism of the Pentateuch, and the general errancy or inerrancy of the Bible. With such doubtful and doubt-producing doctrines the Presbytery has no sympathy, but rather stands squarely with the General Assemblies of 1891 and 1892 in their treatment of the doctors and their doctrines.

This body still hold fast to the Bible as the one infallible guide to life, and to the Calvinistic system of doctrine as according to this Book.

X. SOCIAL AMUSEMENTS.

Not very frequently has the question of social amusements been brought before this body. Occasionally there has been some expression of grief that the bounds of Christian propriety have been trespassed in some of the churches. As already noted, in 1848 one of the churches sent up the inquiry, "Are those parents who are members of churches, and who encourage or suffer their children to attend dancing schools, balls, and cotillion parties, to be considered covenant breakers and dealt with accordingly?"

The Presbytery gave an answer, through a committee of which Rev. A. Newton was chairman, at its next meeting. The answer, however, was not recorded.

In the narrative from the churches in 1887, while there was much that was encouraging, there was yet one cause of lamentation. Several of the elders and pastors reported that in their congregations there were social amusements of a questionable character. These could not but be obstructive of Christian efforts. In some localities there was "progressive euchre," a game which was becoming quite fashionable in social circles. There was, also, a disposition to frequent the "theatre." These things had grieved the Spirit, and had evidently interfered with the spirituality and progress of the churches. It seemed clear to some minds that decided action on the part of the sessions was becoming imperative. These amusements, as well as that of promiscuous dancing, were subjects that gave grief and care to pastors and elders. They were subjects which were hard to manage with prudence and general satisfaction. The question, What is most to the glory of God, the purity of the Church, and the good of individuals and families? is not always easily answered.

THE PREVAILING JUDGMENT OF PRESBYTERY.

While the question of *dealing with these* questionable pleasures on the part of church officers is one which is felt to require wisdom and prudence, and is left to each individual session to decide for itself, yet the prevalent judgment of the ministers and elders of the Presbytery regarding the amusements and those who practice them is pretty clearly defined. It is only pleasures of a *doubtful character* that any one would call in question. Such are the pleasures that encourage wrong thought, feeling, or action, lead into doubtful places and associations, and become so captivating as to greatly absorb the mind and heart, thus loosening the chords of purity and right, and so filling the soul as to become a grievance to the Holy Ghost. The practice, within limits, of amusements of this kind, as known to exist in their churches, may sometimes be *endured* with patience and hope by the members of this body; but they cannot find here any real encouragement. A paper was before the Presbytery in recent years from the session of the church in Fremont bearing on this general subject, in which the opinion of the body, at any time in its history, was, perhaps, fairly expressed. This opinion was that even if there were those in the Church who for themselves could see no evil in such amusements, yet inasmuch as they professed to be Christians, and had made their vows unto God to seek always to do His will, and inasmuch as the general judgment of the Church is against these things as either wrong in themselves or leading to wrong, therefore, such professing Christians, with a conscience for the souls of others, a desire to do God's will, and to stand themselves with undoubted character in the Church, ought in self-denial to abstain from all such pleasures. This much should be expected of the earnest, spiritually-minded child of God, or of one who would be such.

XI. MISSIONARY SPIRIT.

The records of this body throughout indicate a desire to cultivate in the churches the spirit of missionary benevolence. We have seen this disposition in that part of this history which was prior to the reunion. The same spirit has prevailed since, with a determination to support all the boards and objects recommended by the General Assembly.

LADIES' MISSIONARY SOCIETIES.

On the 26th of October, 1875, the first move was made in the direction of women's organizations within the presbyterial bounds for the aid of home and foreign missionary work. In other parts of the Church such societies were already doing much good, and there had been thoughts among the ladies of these churches of entering upon such work. But as yet these thoughts, though expressed, had not culminated into actualities. The Presbytery, at the time above-named, passed several resolutions commending this movement, and hoping that the ladies might enter into it. There was soon a ready response to the wishes of the ministers and elders; some of the churches had their local societies and the presbyterial organization was effected. The ladies of Huron Presbytery have been forward in both the home and the foreign missionary work. Their aim has been to raise in the churches the standard of beneficence. They have proven their earnestness and their courage of faith. Their public meetings have always been full of interest, and when conducted, as they formerly were, in connection with the semi-annual assemblings of the Presbytery, they have drawn the people to them. These good women have shown their ability to conduct such meetings and to address them with effectiveness on these most important of all themes. Their societies and their work have opened up a new era in the history of the churches and of the Presbytery. Since they have entered this door of helpfulness they have been keeping

up their part of the benevolent work nobly, and they have been developing in every direction as co-workers in God's cause.

In 1889 as many as sixteen of the churches had their Women's Foreign Missionary Societies organized and in operation. Fourteen of the churches had also their home missionary organization. In several other of the weaker congregations there were "Ladies' Aid Societies," which were doing good work for the cause of the Master at their own doors. The women have undertaken great things, and they have been encouraged. It is a fact, not to be overlooked, that in this Presbytery the churches owe a great deal of their effectiveness and prosperity to their Christian women.

PRESBYTERIAL W. F. M. SOCIETY.

The Presbytery in 1875 expressed the hope that the women might enter into this work. In that and the year following societies were formed in four or five of the churches. These were auxiliary to the Woman's Board of the Northwest. They stood, however, alone, and independently of each other. At the urgent representations and solicitation of the Board of the Northwest, seconded by the officers of the Synodical Society, steps were taken in 1876 toward organizing the Presbyterial Society. Delegates from six churches met in Sandusky, in April of that year, to consider the subject. A committee was appointed and a secretary designated to present the matter to all the churches; and further action as to the forming of such a society was deferred till the next meeting of Presbytery.

The organization was not effected till April, 1878, when the Presbytery was in session at Norwalk. The officers of the Synodical Society, Mrs. Doolittle and Mrs. Scott, of Toledo, were present and acted respectively as president and secretary. In the organization of the new society Mrs. S. B. Pease, of Norwalk, was elected president, Mrs. C. W. Cleveland, secretary, and Mrs. J. E. Wilkison, of Fostoria, treasurer.

At this first meeting it was decided that Mrs. Robertson, laboring among the Creek Indians, should be the missionary toward whose support the funds of this Presbyterian Society should be devoted. By the next year, 1879, twelve societies and bands were reported as auxiliaries, contributing \$371 for the year. The officers of 1878 were all re-elected in 1879. In 1880 Mrs. C. K. Bushnell, of Fremont, was chosen president and served for three years; Mrs. Sarah Canfield, of Fremont, was secretary for 1880; Mrs. N. C. West, of Fremont, was secretary from 1881 to 1884; Mrs. J. E. Wilkison was treasurer from 1878 to 1884; and was again elected in 1886. In 1883 Mrs. C. K. Smoyer, of Elmore, was chosen president and served for that year. In 1884 it was judged best that all the officers should belong to the same church, to promote ease of action; and this policy has been observed until now. In accordance with it the Sandusky church was represented for 1884 and 1885 by Mrs. W. F. Converse, as president; Mrs. J. R. Davis, secretary, and Mrs. M. F. Lee, treasurer. For 1886 Mrs. Wm. Foulkes, Mrs. Wm. Palmer, and Mrs. J. E. Wilkison, of Fostoria, respectively filled these offices. For 1887 and 1888 the Tiffin church furnished the officers in the persons of Mrs. S. B. Sneath, president; Mrs. Della Shawhan, secretary, and Mrs. G. P. Willard, treasurer. For 1889 and 1890 Mrs. Edgerton, Miss Maud Hull, and Miss Mary Miller, of Fremont, were the officers. In 1891 they were Mrs. W. F. Converse, Miss Harriet C. West, and Mrs. P. G. Walker, of Sandusky. For 1892 they are, respectively, Mrs. E. H. Farr, Mrs. K. E. Christian, and Mrs. J. S. White, of Norwalk.

At the meetings of this society, held from time to time and from place to place, papers are read and discussions are held upon various missionary subjects calculated to stimulate to earnestness and activity. Letters are also read from missionaries who have gone out from the different churches; those from Miss Fitch, of China, have been especially interesting. Mrs. Robertson having ceased to be actively engaged in the missionary work, though still occupied in translating the Bible

into the Creek language, in April, 1889, Mrs. Leonard, of Findlay, missionary to Osaka, Japan, was chosen as the missionary of this Society. The contributions have increased, and the Christian women are encouraged in their work.

PRESBYTERIAL W. H. M. SOCIETY.

BY MRS. E. H. FARR.

In the spring of 1883 the Woman's Executive Committee of Home Missions, which had but shortly before been inaugurated to form schools and send teachers to "the exceptional population" of the West, sent Mrs. C. E. Walker to visit the churches and interest the women in this new field of work. She came to Huron Presbytery. A few churches organized branch societies at once.

The same year, at the meeting of the Synod at Toledo, Mrs. K. E. Christian and Mrs. J. E. Lutts, of Norwalk, were appointed a Synodical Committee to extend the organization and, as soon as practicable, perfect a Presbyterian Woman's Home Mission Society. In response to a call, made by the Synodical Committee to the women of Huron Presbytery, eighteen delegates convened at Clyde, September 15, 1886 (the regular meeting of Presbytery being in session there), and organized a Presbyterian Woman's Home Mission Society. Seven churches were represented, viz., Clyde, Fostoria, Fremont, Republic, Milan, Sandusky, and Norwalk.

The officers elected were: President, Mrs. George Zimmerman of Fremont; vice-presidents, Mrs. K. E. Christian and Mrs. J. E. Lutts, of Norwalk; corresponding secretary, Mrs. C. S. Beelman, of Fremont; treasurer, Miss Mary O. Miller, of Fremont.

The first regular meeting was held at Tiffin, in connection with the Presbytery, April 12, 1887. An earnest and enthusiastic spirit was felt in the convention. This spirit was increased until the churches have fallen into line; and at the annual meeting held at McCutchensville, September 11, 1889, twenty-

one societies and bands were reported organized. Four Sunday-schools are contributing to the Women's Boards of Home Missions and Freedmen.

In September, 1888, the Presbyterial Society assumed part of the support of Mrs. A. E. W. Robertson, a veteran missionary to the Creek Indians, who had been under the care of the Woman's Presbyterial Foreign Missionary Society for two years; but upon the transfer to the Home Mission Board (she and the women of Huron Presbytery being loth to sever the connection that had existed so long between them) the Presbyterial Home Mission Society took her as their missionary.

Miss Della Barber, of Norwalk, who is teaching a school for freedmen at Point Coupée, Louisiana, is connected with this Society.

The officers re-elected September 11, 1889, were: President, Mrs. K. E. Christian, Norwalk; vice-presidents, Mrs. George Zimmerman and Mrs. C. S. Beelman, Fremont; corresponding secretary, Mrs. E. H. Farr, Norwalk; recording secretary, Mrs. F. L. Stein, Norwalk, and treasurer, Mrs. J. E. Lutts, Norwalk.

Since 1889 the work of this Society has gone forward. For 1891 the officers chosen were from the Fostoria church: President, Mrs. C. B. Treat; secretary, Mrs. W. S. Payne; treasurer, Mrs. J. E. Wilkison, and secretary of band work, Miss Jennie M. Lytle.

SYSTEM OBSERVED.

In the Presbytery there have been, from time to time, various efforts to get at the best way of reaching the largest results in the way of offerings. In the methods adopted there has generally been found to be some point of weakness, so that results were not wholly satisfactory. No better method has been in use in this body than that which is at present imperfectly observed. At the meeting in April, 1880, Rev. W. T. Hart, for the Committee on the Reconstruction of the Standing Committees of Presbytery, reported, recommending that the Standing

Committees on the Boards be reconstructed according to the plan recommended by the General Assembly. According to this plan, each of the Boards of the Presbyterian Church has its own presbyterial committee. The duty of these committees, and especially of the chairmen, is to look after the interest of the Boards represented by them and to keep such Boards from year to year before the churches and before the Presbytery. With this arrangement, which was heartily adopted, the Presbytery is fairly organized for benevolent work.

In addition to this, it has been enjoined upon the ministers and sessions of the churches to give their congregations an opportunity to contribute to each of the Boards regularly each year. The aim has been, especially in these later years, to secure, so far as possible, and to cultivate, the spirit of systematic beneficence. To this end there have been some interesting discussions of the subject of

WORSHIP BY OFFERINGS.

In April, 1885, a paper was presented by Rev. C. E. Barnes, in the form of an overture to the General Assembly, the object of which was to bring more distinctly before the mind of God's people this idea of "worship by offerings." It was believed that, with the true idea more clearly seen and embraced, Christian liberality would be developed; that every member of the churches, whether rich or poor, would be encouraged to give of his substance, whatever his calling might be, habitually and systematically, as the Lord shall have prospered him. The objects for which offerings are to be made, in the various ways of promoting the preaching of the Gospel to all the world, are to be distinctly and frequently set forth. But it was urged that the *opportunity* should be given to God's children on every Lord's Day to make such offerings out of what they may have gathered during the week, and the true idea was inculcated that the offerings should be made "*as an act of worship*," accompanied with prayer for God's blessing thereon,

thus devoting the gift worshipfully to His holy service. Let this conviction and feeling prevail, that contributions, great or small, are real consecrative offerings, made unto the Lord and not to men, and surely there will be more Christian heart and more liberal largeness in giving. This should be the idea, the same that was cultivated in the Mosaic worship, regarding all contributions made for the help of the Church, whether at home or abroad. They should be brought to the sacred altar and religiously laid thereon.

After some discussion, in which there was general agreement, the overture to the Assembly was adopted.

In the narrative of the state of religion in the churches prepared for the Assembly in April, 1887, by Rev. C. E. Barnes, encouraging statements were made concerning the matter of Christian beneficence within the presbyterial bounds. There was evidence, from the various reports, that nearly all the churches had adopted some plan of systematic giving; the prevailing plan was that of monthly collections. Not only was there the plan adopted, but most of the churches in that year had reported a growing spirit of liberality. The Presbytery, as a body, has been in earnest and truly desires to see advancement all along the line in this matter of interest in missions and in contributions to carry them forward.

COMPARATIVE STATISTICS.

While this is emphatically true, perhaps some helpful thinking may be awakened by a consideration of some comparative statistics. It may be premised that such statistics are not always fair in the story they seem to tell, yet they are certainly not to be overlooked, and they may be of great value. We here give the facts and figures for the years 1871, 1889, and 1892. After the Reunion there were reported, in 1871, twenty-two ministers and twenty churches. Of these ministers, seven were not in active service and one was a foreign missionary, leaving but fourteen as active on the field. Of the twenty churches,

one (Plymouth) was afterward transferred to Wooster Presbytery, and four others (Margaretta, Lyne, Florence, and Birmingham) went to the Congregationalist Association. These five churches had 312 communicants. Counting them and their contributions out in our estimate, we had in 1871 communicants and contributions as follows: Communicants, 1357; contributed to home missions, \$853; to foreign missions, \$890; to education, \$1020; to publication, \$159; to church erection, \$69; to Relief Fund, \$51; to freedmen, \$62. The total of benevolent collections was \$3104. Of this sum, however, \$450 to home missions, and the same amount to foreign missions, was from the legacy of Mrs. Lloyd, of the Tiffin church, so that the actual contributions from the churches was \$2204.

Since 1871 four churches have been added to the roll, namely: Republic and Green Spring, not reported at that time, and Genoa and Graytown, since organized.

In 1889 there were nineteen churches and seventeen ministers. Of these ministers, one was a foreign missionary, one was teaching, and three were retired, leaving twelve as engaged in active service within the territory of the body.

With these churches and ministers, the communicants and benevolences were as follows: Communicants, 2374; given to home missions, \$1385; to foreign missions, \$1127; to education, \$117; to church erection, \$138; to relief fund, \$116; to freedmen, \$288; to publication, \$112; to sustentation, \$68, and to colleges and academies, \$127. The sum total of contributions for this year was \$3478.

In 1892 two additional churches are reported, making the number twenty-one, with fifteen ministers. With these there are communicants and contributions as follows: Communicants, 2502; given to home missions, \$1052; to foreign missions, \$1058; to education, \$126; to Sunday-school work, \$255; to church erection, \$167; to relief fund, \$113; to freedmen, \$352; to sustentation, \$55; to aid for colleges, \$39. The sum total is \$3217.

The amount given per communicant in 1871 was \$1.62; the

amount in 1889 was \$1.46; and in 1892 it is \$1.28. There has therefore been a gradual diminution from year to year in the proportion contributed by each church member.

To account for this unpleasant fact may not be easy. It is not because the churches are weaker financially, for they have improved outwardly, in their houses of worship, more than ever before. It is not because there is less of home church interest, for that has apparently greatly improved. It is not because the matter of benevolence has been kept less prominently before the Presbytery; the opposite is the fact. It is not because the Women's Societies have not done their part nobly and well; for their efficiency has been cause for gratitude. Why is it, then, that, while the pro rata of contributions should have been going up, it has been gradually running down? It may be but fair to suppose that some of the contributions in 1871, as also in 1872, were special or were legacies. It may also be truly said that a larger proportion of the church members now are the children of Christian households, and that, after all, the *families* are giving in increased proportion rather than in decreased. Yet even with these admissions, and keeping in view also the fact that congregations have been enlarging and improving their houses of worship, still it remains true that the *tendency* of pro rata benevolent giving is downward. In 1871 the rate was \$1.62; in 1872 it was \$1.77; in 1885 it was \$1.65; in 1886 it was \$1.59; in 1887 \$1.54; in 1888 a special year, \$2.00; in 1889 \$1.46; in 1890 \$1.31; in 1891 \$1.42; in 1892 \$1.28.

Has the matter been partly forgotten by the men while the women are doing so nobly? Is there now need of Men's Missionary Societies, that the men may do their part in this great cause?

XII. GREEN SPRING ACADEMY.

A little educational episode in the history of this body it might not be well to omit. The following are the facts. The Synod of Toledo, embracing the four Presbyteries of Lima,

Bellefontaine, Huron, and Maumee, resolved, in October, 1880, to found somewhere within its bounds a Presbyterian Academy. It was to be an institution of high aim, and to be under the care of the Synod. The Synod at once appointed a committee, consisting of Dr. H. M. McCracken, of Toledo; Dr. E. Bushnell, of Fremont; Rev. L. I. Drake, of West Liberty, and Rev. I. G. Hall, of Lima, with directions to seek and decide upon a location. They were to unite with themselves three other men from the region of the location of the institution, who with them were to constitute the Board of Trustees of the Academy. They were to secure grounds and building, and to proceed to secure teachers, and to open the institution when the way was prepared.

The Synod, at the time, were so much in earnest that they pledged this Board of Trustees their aid and support, and declared it to be their purpose to secure an endowment of at least twenty or twenty-five thousand dollars. This, they declared, they regarded as but the beginning of what they would do, that the Academy might be second to none in the land. The four men appointed directly by the Synod, having agreed upon the location, attached to their number ex-President R. B. Hayes, of Fremont; Judge Joseph Cummings, of Toledo, with large business interests at Green Spring, and Mr. Samuel Smith, of Green Spring.

The estate of Mr. Robert Smith, deceased, of Green Spring, gave six acres of ground for the location; and the people of the village, by a unanimous vote, authority having been secured through the Legislature, engaged to erect the building at a cost of \$20,000. They were to be in law the real owners of the building, but were to lease it to the Board of the Academy, representing the Synod of Toledo, for a period of thirty-three years, with the right secured to the Board to extend the lease indefinitely at their pleasure.

Several other points had greatly desired the location, but Green Spring secured it. The building was erected. The arrangement between the Board of Trustees and the village

of Green Spring was completed, the Board contracting that the pupils from the public schools of the village, after they were able to pass a required examination, should have the privileges of the Academy, tuition free of cost.

After having completed these arrangements, and when the building was in the way of construction, this Board of Trustees reported the same to the Synod and to the separate presbyteries. Their reasonable hope was that the four presbyteries constituting the Synod would be ready to do their part in fulfilling the Synod's obligations. Yet no person was authorized to secure financial pledges or funds for the school in any of these bodies.

Dr. E. Bushnell reported to the Presbytery of Huron, at its meeting in April, 1882, concerning the Academy, whereupon a committee, consisting of Rev. J. S. Axtell, Rev. W. T. Hart, and Rev. J. D. Williamson, was appointed to prepare a minute relative thereto. The report of this committee, presented by the Rev. J. S. Axtell, was adopted, "declaring the joy of the Presbytery that the Academy had been located within its bounds, and recommending that the ministers bring it before their congregations and solicit funds for its endowment and necessary expenses."

Upon several occasions afterward did the Presbytery express its interest in the institution, and commend it to favor, help, and patronage.

In May, 1882, one of the members of this body, Rev. R. B. Moore, was chosen principal of the Academy by the Board of Trustees. After much previous hesitation he accepted the position. It was decided by the Board that the school should open on the 5th of the following September. The principal was authorized to secure assistant teachers, being limited to a certain sum of money which was to secure the requisite help. He at once associated with himself Rev. J. S. Axtell, another member of Huron Presbytery; he also secured, as other teachers, Miss Bessie McGaw, daughter of Dr. J. A. P. McGaw, of Toledo, now member of the Board, and Professor O. E. Loveland, with

Miss Anna M. Stevenson, of Greensburg, Pa., as teacher of music.

With this assistance secured, he endeavored to prepare to open the Academy at the time designated.

It, however, devolved upon the principal to secure funds, not less than \$5000, to furnish the building in a satisfactory manner. This he expected to collect from the churches of the four presbyteries. He made considerable effort in this direction. But it was found that the presbyteries were not interested in the matter, especially the three in which the institution had not been located. There had even been in the Synod at its last meeting some outspoken opposition. This was known through the presbyteries, and many of the churches had been unfavorably influenced. Consequently, there was not a just disposition to fulfill the *moral* obligations that had been assumed by the decided action of the Synod in its first steps to originate the Academy. So sanguine, however, was the principal that the school would succeed, and so firmly did he believe that it was needed and would do a good work, that he went forward and partially furnished the building, using mainly his own funds, and at the time named the Academy was opened. A respectable number of pupils attended.

Sixty-five were enrolled during the first year. But at the end of the year Mr. Moore, satisfied that the presbyteries, the Synod of Toledo having become a part of the one Synod of Ohio, would not fulfill the obligations the Synod had assumed, resigned his position. He had, not without the will and knowledge of the Board in making the debt, involved the Board in the sum of over three thousand dollars, which they now owed to him.

His sensitive nature would not permit him to go to the churches, begging them to pay this debt to himself. He, therefore, took the only course left open—reported the financial condition of the Academy and offered his resignation. It was, of course, accepted. The Board of Trustees, like true men, led by

that noblest of men, ex-President R. B. Hayes, president of the Board, assumed the debt, and, as it was all due to the resigning principal, they gave him their note in full for the amount, payable with interest, and in due time they paid it.

Mr. Moore had succeeded in raising considerably less than one thousand dollars from the churches. More of this had been given in Huron Presbytery than in all three of the others.

After his resignation Rev. J. S. Axtell was chosen to fill the vacancy. He accepted, and was in charge for two years. Rev. G. S. J. Browne was secured to canvass the presbyteries and churches, as an agent, for the yet hoped-for funds. Utterly failing to accomplish anything, after due trial he resigned. Mr. Axtell resigned at the end of his second year. The school had not enlarged. In the summer of 1884, however, the members of the Board, representing the four presbyteries, were willing to resign the institution to other hands. Adelbert College, the successor to Western Reserve College, was willing to take it under its care. Arrangements to this end were accordingly made. Adelbert College, of Cleveland, assumed the debts and the oversight of the Academy, adopting it as one of the preparatory schools for its own halls. The *presbyteries*, therefore, ceased to have anything to do with it, Huron no more than the other three.

Thus originated and thus ended the relation of the Presbytery to an institution which, it was hoped, would prove a help and an honor to the cause of Presbyterian education. It is, perhaps, less a regret that it did not succeed in its original intention than that its failure should be laid at the door of the presbyteries. Yet two things are to be predicated concerning the matter. One is that the people of the village have, after all, no just ground for complaint against the Synod, and the other is that the Academy has not proven a failure. Though Presbyterianism, as such, has ceased to have any control of the institution, yet it is all the while doing good work. It is managed by a first-class Board of Trustees, of which the Hon. Rutherford B. Hayes is president, as he has been from the

beginning. The other members of this Board are: Rev. J. A. P. McGaw, D. D., of Toledo; Samuel Smith, of Green Spring; Rev. E. Bushnell, D. D., of Cleveland; Rev. D. D. Bigger, D. D., of Tiffin; P. N. Schuyler, of Bellevue; D. P. Campbell, M. D., of Green Spring; Rev. Joel Seymour, of Norwalk, and Rev. C. F. Thwing, president of Adelbert College. Prof. Morris J. Hole is the principal of the Academy, and the institution is worthy of full confidence and large patronage.

XIII. THE MINISTERS' MEETING.

The history of Huron Presbytery would be far from complete without a notice of what was so long known as "The Ministers' Meeting." Few, if any, other presbyteries have kept up for so long a period such a "meeting." In its outstart this body devoted some part of its time at each meeting to the discussion of theological and Scriptural subjects. When the business of the Presbytery had so increased that time could no longer be taken for such discussions, the article in the Constitution calling for them was abrogated. But it was soon decided to organize the "Ministers' Meeting" for this purpose. In the new state of the country there was, no doubt, a want felt which was sought to be supplied in this way. The organization was effected, at Milan, on the 31st of December, 1837. The ministers then present were: E. Conger, A. Nash, E. Barber, E. Judson, A. Newton, and B. B. Judson. The design of the organization was the social, intellectual, and spiritual improvement of the members and their families. It was the source of a great deal of enjoyment, both socially and intellectually. The plan was to meet at the home of one of the ministers on a certain day of each month, each one taking his turn in the entertainment. Here they were all to take dinner, provided by the good wife of the lord of the home. The ministers were expected to bring their wives with them, so that they, too, might participate in the socialities of the occasion. The day—usually a Monday—was devoted to the objects of this meeting. From

two to four hours were given to the special subject appointed for discussion. In that day the accommodations for traveling were by no means what they are now. Yet these brethren and their wives, intent on making the most of life in the Master's service in this "western land," were interested. They wanted the sweets of social intercourse and the encouragements and help they could give to each other. And so, in their vehicles, such as they were, and on horseback, they would go when they could, and, after spending the few hours together, would wend their way home again.

Many a happy hour did they have, enjoying a good dinner, a hearty laugh sometimes, and sometimes relating to each other the trials, joys, or other experiences of their daily life.

Just what the programme was in the earlier years of this meeting we are not able to tell; but we know what it was in the later years of its history, and it was substantially the same as formerly. The exercises were always opened with prayer and the election of officers for the day. Then the minister at whose home they were was expected to read a sermon; after which the moderator would call upon all members present for opinions and criticisms of the sermon. This was followed by the reading of some portion of the Greek Testament. In this the Gospels and Epistles were taken up in their order. The reading was done critically and exegetically, as in the classroom, and always with great profit, as the writer hereof can testify.

After an hour spent in this reading, perhaps, dinner would be ready, when all would heartily, and often jovially, participate with the good ladies and others who might be present in discussing that. There was no haste to get through with it. When it was finished, and after a brief post-dinner conversation, the good lords would return to their special work.

This was, next, to hear an essay read by some one previously appointed, on some particular theme, to discuss that, and then to hear a review of some recently published book by another. This, too, would be the subject of a free interchange of opinion,

and would be followed by an exegesis of some supposed difficult passage of Scripture. This would generally be discussed freely by all present. Then followed the reading of the skeleton of a sermon by each and all of the ministers on the same text, previously selected, and each open to the criticism of all. Plans and subjects and place for the next meeting would then be decided, and all would be closed with prayer. The brethren bade each other "Good-bye," and returned homeward, always glad of having come together and hoping soon to meet again.

Some of the questions examined in the earlier meetings of the Presbytery are as follows:—

"What does the Holy Ghost do for those who are converted that He does not do for those who are not converted?"

"What is meant by the word creation in Romans viii, 19-23?"

"Is it consistent with the principles of religion for professors to engage in lawsuits with one another?"

"What relation do baptized children sustain to the Church?"

"Provided God has decreed all things to take place, does it thence follow that He is the author of sin, and that mankind is excusable in committing it?"

"At what particular period do saints become perfect in holiness?"

"Has God required anything of His creatures but what they have the ability to perform?"

"Do the purposes of God include the transactions relative to the crucifixion of Christ?"

"Is the Christian, at the same time, in the exercise of sinful and holy volitions? If so, are these distinct exercises?"

"Is not the frequent repetition of the name of the Supreme Being in prayer conducive to irreverence?"

"Is changing the heart the work of God as a moral Governor or as a Sovereign efficient?"

"As this is not a state of retribution, is there a greater prospect of temporal good to the righteous than to the wicked?"

"What proof have we that the atonement is sufficient to all mankind?"

It is more than likely that many of these questions had a local as well as a general interest, owing to the disposition in men, often manifest, to find fault with Scripture or with Calvinistic doctrine.

In later years the questions that were suggested for discussion were moral, theological, scientific, national, or popular. They were subjects such as the times in these various directions would suggest. The papers upon them were usually prepared with great care, and the interchanges of opinion were always expressed in pleasantness and in the spirit of brotherly love. One of the beautiful facts about these meetings was that they were always conducted in the most fraternal spirit. Sometimes there would be differences of opinions, but we have never heard of anything like an alienation. We remember how earnestly the atonement was discussed in some three successive meetings; and there were differences of view, but the fact that all were true brethren was never forgotten.

First, an essay was written on "The Moral Influence Theory," in which that theory was strongly disapproved, and in which disapproval all agreed. Next, a paper was read on "The Governmental Theory," in which that theory was strongly commended as the true one. To this there were decided objections, and the meeting was nearly equally divided upon it. This led to a final paper, on "The Vicarious Theory," in which that theory was defended as the only one according with Scripture and with the necessities of the case, and as embracing the truths that do lie in the other two. But here again the differences of opinion were outspoken and earnest; yet the prevailing spirit of oneness among brethren was not broken.

It is believed that the older members of the Presbytery especially were greatly interested in this "Ministers' Meeting." They were in the habit of attending regularly when not Providentially hindered. The writer of these lines well remembers an occasion when the meeting was to be at his own house. The morning opened with a heavy snow storm. The winds blew and the snow fell, and we concluded we would have our home

and our turkey all to ourselves that day. But not so. When the hour arrived, we were rejoiced to see almost the usual number present, among whom were Dr. E. Bushnell and the father and friend to us all, Dr. A. Newton, and we had a happy day in spite of the storm. The united judgment was that the exercises of these occasions were greatly profitable. To the members of Presbytery they were a happy continuation of the work of the theological seminary, and that in closest proximity to pastoral experiences and needs. These men found that as iron sharpeneth iron, so these monthly interchanges of thought were helpful in brightening up and in keeping alive thinking and studious habits.

The organization continued so far as possible its monthly meetings till about the year 1877 or '78, when it was decided to adopt Clyde as the place of holding three of the meetings in each year, while two others would be held at the place of the regular meetings of the Presbytery and just before the meeting of the body for its regular and stated duties. These two meetings were to be open to the public.

The meetings in Clyde were held in the private parlor of the Nichols House, at which house special arrangements were made for all present to take dinner.

These meetings, both at the Nichols House and at the places where Presbytery met, were full of interest and profit.

But about the year 1883 some marked changes were made in the Presbytery. Some of the older members, who had always been faithful in attendance and greatly helpful, removed to other fields, and several others had their time so much beyond their own control that they could only attend occasionally.

The result was that the "Ministers' Meeting," organized in 1837 and faithfully kept alive so long, and so fruitful of help and of blessings to so many, was allowed to die, with no one to see it expire and no one to tell exactly when or how, save that it was in the year 1883.

XIV. SUMMARY.

There have been, from the organization of this body, in 1823, till this year, 1892, about sixty churches on its roll. A number of these now belong to Congregational Associations. Some fell to the Presbytery of Cleveland, others to that of Maumee, and a very few have ceased to be. There have also been upon the roll, from first to last, the names of 174 ministers who have been members of this Presbytery. Some of these have remained but a short time. The pastorates, as a rule, have not been long. A few names, however, have continued for a series of years to grace the roll, as passage has been made from one pastorate to another within the presbyterial bounds. This was especially the case with the name of "Father Conger," who was a member of the body from 1825 to 1872, and whose effective labors were in a number of the churches.

Several of the pastorates, too, have been exceptionally long—as those of Dr. Newton, Dr. Bushnell, and Rev. J. H. Walter. These were thirty-five, twenty-five, and twenty-seven years, respectively.

The longest now existing pastorate in the Presbytery is that of Dr. Bigger, over the Tiffin church, which is just fairly started upon its fifteenth year.

At present there are but two ministers remaining whose names were on the roll at the time of the Reunion. These are Rev. W. T. Hart, who was a member before the Reunion, and Dr. R. B. Moore, who came in with the reconstruction of the Presbytery following that event.

Of the ministers who have constituted this body from 1823 to 1892, thirty-five have become members by ordination; the others came by letter from other presbyteries or from associations. In all these sixty-nine years, only nineteen deaths of ministers have occurred while they were in connection with this Presbytery; of these, a goodly number found death in other parts of the world.

In the deliberations of this body of ministers and elders we

find that almost every great moral and religious question that affects the Church, the home, the nation, or the world has been under consideration and has been made the subject of earnest resolutions and of prayers.

AS IT NOW STANDS.

At its last meeting, September 14, 1892, the Presbytery dismissed Rev. Henry Gardner to the Presbytery of Muncie that he might accept a call extended him to the church of Kokomo, Ind.; Rev. Charles R. Compton to the Presbytery of Hastings, he being called to Minden, Neb.; Rev. Wm. Smith to Wooster Presbytery, as he is serving the church of Lexington, Ohio; Rev. Daniel E. Bierce to the Presbytery of Cincinnati, and Licentiate Charles Williams to the Presbytery of Sioux City.

The body now stands with 11 ministers, one licentiate, Fred. H. Cushing, 21 churches, 2502 communicants, 2457 Sabbath-school pupils; with calls extended from two of the churches, Sandusky and Green Spring, to two ministers, now awaiting acceptance; and with four of the churches at present served by ministers or licentiates who have not yet become members of Huron Presbytery.

PART II.

HISTORY OF THE CHURCHES.

THE PERU CHURCH.

The following facts regarding this church are taken from "The History of Huron County," the account of the church written by Rev. E. Conger in 1852, and from statements prepared by Mr. Minor Lawrence in 1888.

FIRST SETTLERS.

The first white settlers in Peru Township, Huron County, were Elihu Clary, Henry Adams, and Wm. Smith, who together reached the township on the 15th of June, 1815. Clary and Smith were from Deerfield, Mass., and came all the way on foot. Adams was from Marlborough, Vermont. On the 23d of October the wife of Clary came to him, and was the first white woman to set up a home in this section. On November 6, 1817, Elijah Clary, the father of Elihu, arrived with his wife and family in Peru. During the same week Major Guthrie and family settled in Bronson.

FIRST RELIGIOUS MEETING.

The families of Elijah Clary and Major Guthrie soon became acquainted, and in the course of the next week after their arrival, they decided to hold a "reading service" on the Sabbath following.

This, the first religious service in the township, was held in November, 1817, in the house of Elijah Clary.

Such services were continued on the Sabbaths through the winter, being held at the houses of the settlers.

The first minister who preached to this people was the Rev. Alvan Coe, who in the winter of 1817-18 preached the first sermon in the township.

CHURCH ORGANIZED.

On the 18th of the following April, 1818, the church of Peru was organized. It was formed under the auspices of the Grand River Presbytery, and upon the Confession of Faith and Covenant of that body. The ministers who officiated in the organization were Rev. Alvan Coe and Rev. William Williams, missionaries of the Connecticut Missionary Society, operating, however, with the Grand River Presbytery.

The meeting was held at a schoolhouse near the Widow Fay's, in Ridgefield, about three miles north of the village of Peru. The names of the following six members were enrolled: Deacon Ezra Strong, of Ridgefield; Elijah Clary and wife, of Peru; Ezra Herrick and wife and Simeon Ammerman, of Bronson. No officers were elected for the church at the time of its organization except a moderator, Elijah Clary, and a clerk, Ezra Strong. The name adopted was "The First Presbyterian Church of Peru." The first trustees, elected under "An Act for the incorporation of religious societies," were chosen at a meeting held for that purpose on the 20th of September, 1821. On the first of March, 1828, not a body of elders, but a "Standing Committee," was chosen, as follows: Elijah Clary, Nathan Sutliff, and Solomon Vanguilder. Elijah Clary and James Vantine were chosen deacons. The church was formed on the "accommodation plan" of government, being mainly Congregational in its constituency. It was connected with the Presbytery and was represented by Standing Committee delegates.

PLACES OF MEETING.

The meetings were first held in the log cabin of Harry O. Sheldon, who had been chosen clerk of the society, not of the church, of which he was not then a member. He subsequently was instrumental in raising funds and in having a church

building erected, made of hewn logs. It was erected on the line between Peru and Bronson, where the old cemetery now is.

Mr. Sheldon afterward "received more light," and became a Methodist minister. The present church edifice was built in the summer of 1835, cost about \$2000, and was dedicated in January, 1836.

MINISTERS AND GROWTH.

The church had no regular preaching until the autumn of 1824. It had occasional supplies, and was for a time served by Rev. James McIntire, a local Methodist minister. In the fall of 1824 John Beach, a licentiate of the Presbytery of Otsego, New York, began to preach for this people, and on July 25, 1827, he was ordained and installed pastor, and continued in this relation until August 18, 1829.

From this time until the close of 1833 the church had only occasional preaching. During the year 1834 they were supplied by Rev. Samuel Dunton. In 1835 Rev. E. P. Salmon commenced laboring here, and continued for three or four years.

Rev. S. Stephens began to preach July 13, 1839, and continued two years. Rev. E. P. Sperry was installed pastor June 28, 1842, and continued to officiate one-half of his time for three and a half years. On the 6th of October, 1847, Rev. J. M. Hayes was installed pastor, to labor one-half his time. He was dismissed September 3, 1851, to open and take charge of the Norwalk Female Seminary. He had closed his work, however, as pastor of the church in March preceding, at which time Rev. E. Conger began to supply the pulpit one-half of his time. He continued until the summer of 1855.

Very soon after Rev. John McCutchen assumed the charge, and labored in this field until the summer of 1860. The Rev. John D. McCord followed in May, 1861. He was ordained and installed pastor September 16, 1862, and was released from the pastoral relation in April, 1865. Then came Rev. Hubbard Lawrence, who served the church from April, 1865, till April, 1868. Rev. T. D. Bartholomew became stated supply in the

autumn of 1869, and continued till February, 1878. Rev. A. Cone followed, from March, 1878, to March, 1881. Rev. T. C. Thomas came next, and supplied this pulpit from January, 1882, until October, 1885. Then, after nearly two years of heterogeneous supply by twelve different persons, James P. O'Brien, a student of the Oberlin Seminary, commenced to preach in the summer of 1887 for this church and that of Olena, which two churches have for many years been united in the same ministerial charge. His services permanently were desired. He was examined by the Presbytery on the 19th of September and taken under its care as a candidate for the ministry. On the 31st of October, having passed all of his examinations and trial exercises satisfactorily, he was licensed to preach, then ordained and installed pastor of the two churches, and continued to September, 1890, to be their acceptable and successful minister. Since his retirement this field has had occasional supplies. They are now supplied by an Oberlin student, S. M. Beard.

During the ministry of Mr. Salmon, 1835 to 1839, the church was filled with divisions. A large portion of the membership withdrew to the Congregational church in Bronson, then also under Mr. Salmon's care. After this, as the result of removals and deaths, so weak was it that Rev. E. Conger exclaimed: "By whom shall Jacob arise? for he is small." This Jacob has experienced much of discouragement, yet there remain some earnest men and women, and they are not without hope that he shall one day arise. The good women have had their missionary Society.

Up to 1872-73 this congregation had experienced occasional refreshings, but no extensive revival. In the spring of 1873, however, sixteen names were added to the roll of its communicants, the result of union meetings in the several churches. This was the extension of the revival spirit then working in Norwalk. The meetings in Peru were conducted mainly by men from Norwalk.

SABBATH-SCHOOL AND ELDERSHIP.

The Sabbath-school was organized in 1832. Minor Lawrence was the first superintendent, and Timothy Lawrence, George Raneliffe, George Lawrence, and Rev. E. Conger have filled this office. For some years the school has been in union with that of the M. E. Church.

Through most of its history this church has been mainly Congregational in its government. It finally, some years after "the Reunion," decided to be Presbyterian, and still belong to the Presbytery. It then elected three elders, who still constitute the session, George Lawrence, now aged eighty-seven, C. O. H. Perry, and Minor Lawrence.

MISSIONARY.

The Woman's Home and Foreign Missionary Society of the Peru Church was formed in 1878. The officers then were: Mrs. Calista Lawrence, President, Mrs. George Lawrence, Vice-President, Miss Nellie Woodruff, Secretary, and Miss L. Sutliff, Treasurer. The present officers are: Mrs. C. Lawrence, President, Mrs. H. Lawrence, Secretary, and Miss L. Sutliff, Treasurer.

MILAN CHURCH.

On the 25th of April, 1868, very interesting services were held in the Presbyterian church of Milan in celebration of the fiftieth anniversary of the organization of the church.

On this occasion Rev. J. H. Walter, then the pastor, delivered a historical discourse. From this discourse most of the facts are taken which are here recorded, bearing on the history of this church to that date. They are given in Mr. Walter's own words. He gathered his facts largely from a manuscript left by Rev. E. Judson.

EARLY HISTORY OF THE PLACE.

Milan was originally an Indian village. From the earliest recollections of white settlers the valley of Huron River was a favorite region with several of the Indian tribes, chiefly the

Delawares and the Ottawas, the fertile lands and hunting grounds abounding in game inviting them hither.

The Indian settlements extended up and down the river for several miles. In the latter part of the last century, about 1787, the Moravian Church began a mission among these Indians and called it New Salem, afterward known as the Abbott Settlement. This mission was probably a branch of the one on the Muskingum River, and consisted of a band of Christian Indians and their missionary, Tiesberger, who had been driven from place to place through the persecution of the whites. They were compelled to leave this spot, however, through the hostility of the pagan Indians, and removed to the vicinity of the Thames River in Canada.

In the year 1804 a portion of these Indians, under the missionary, Rev. Christian Frederick Dencke, emigrated hither, and settled on the spot where Milan now stands, and named the town Pequotting.

At the time of the survey of the fire-lands, in 1807, considerable progress had been made in the missionary work. The whole number of dwellings, as seen by the earliest letters, was sixteen. The house of the chief, whose English name was David, stood on the lot occupied in 1868 by the residence of Mr. J. F. Adams. This house was afterward a shelter for some of the earlier white inhabitants until better houses could be constructed. A little to the south was the house of the missionary, and west of this was the chapel, surmounted by a bell. The Presbyterian church was afterward built upon these grounds. The missionary, Rev. Mr. Dencke, was a native of Iceland, where his father also was a missionary. He is described as a man of great kindness and hospitality, possessing, also, more than an ordinary culture, and being a lover of books, as is evident from the fact of his large library, which occupied a space ten feet in length by six in height. These books must have been transported on horseback through the wilderness, showing the sacrifice made to secure access to such stores of knowledge as the missionary needed in his work.

Between the years 1807 and 1809, in consequence of the settlement of the fire-lands by the whites, a part of these Indians returned with their missionary to Canada. Of their subsequent history we have no knowledge.

AFTER THE MORAVIANS.

For several years after the abandonment of the Moravian Mission there was occasional preaching at private houses and in barns. Rev. Milton Badger, of the Presbyterian Church, preached at times in the Abbott Settlement, and was chaplain at Fort Avery, in that settlement, during the War of 1812.

After the war the number of inhabitants increased more rapidly, and among them were those prepared to form religious organizations. Like the New England fathers, their descendants regarded religion and education of the first importance, and as soon as possible erected the sanctuary and the school-house.

In 1816 a Methodist class was formed in the Jeffrey neighborhood, of which Mr. Thomas Jeffrey was the leader. The Methodist church, however, was not organized till 1830. In the same year, 1816, William Spears, Esq., came into the township, and soon other professors of religion of kindred faith were found to organize a church.

CHURCH ORGANIZED.

On the 25th of April, 1818, the church was organized in a log-house at Spear's Corners, about two miles north of Milan. It was called "the First Congregational Church of Huron."

The ministers presiding upon the occasion were the same two who had, just one week previously, organized the church at Peru, Rev. Wm. Williams and Rev. Alvan Coe, representatives of the Connecticut Missionary Society and of the Grand River Presbytery. Mr. Williams preached a sermon at the time. The names of the persons who constituted the organization were William Spears and his wife, Love; Gilbert Sexton and his wife, Deborah; William Adams and his mother, Eleanor.

On the following day, Sabbath, they repaired to the house of Mrs. Parthena Smith, who was unable to be present at the organization through ill health, and there, together with rude surroundings, these ministers and people united in the solemn celebration of the "Lord's Supper."

ADDITIONS AND CHANGES.

There were no additions to the church until January 10, 1819, when the following persons were added, viz: Philo Adams, long a useful member of this church and afterward of the church of Huron, ever active and beneficent in every good work; Lorena Adams, his wife, a godly woman and a mother in Israel; Seth A. Adams, who went down to his grave peacefully, "in a full age, like a shock of corn cometh in his season;" Josiah Smith, Thomas Sexton, Laura Sales, and Polly Dennison. Others united in the following June, and among them Lyman Scott, afterward of the Presbyterian church of Huron.

Religious services were held by the church every Sabbath, alternately at the house of Mr. Spears and Mr. Seth A. Adams, and subsequently at the school-house built in the neighborhood of these homes. In 1823 the church removed from Spear's corner to Milan, and changed its name to "the First Congregational Church of Milan." At this time about twenty persons united by letter.

In 1824 the first officers of the church were appointed, consisting of two deacons, Henry Buckingham and Joseph Demond.

In the autumn of 1818 the Presbytery of Portage was organized. Under its care the church of Milan was taken, and it continued in this relation until 1823, when the Presbytery of Huron was constituted and the church came under its oversight.

In 1825 the church changed its form of government to Presbyterian and chose three ruling elders—Wm. Spears, who was regularly ordained, Joseph Demond, and David Everett, who had already acted as elders in the church from which they

were dismissed. At this time there were thirty-seven members, nine males and twenty-eight females. In 1830 the form of government was changed back again to Congregational, which form was retained until after the reunion of the Old and New School Presbyterian bodies, when in due course of time the Presbyterian form was again adopted.

After the removal of the church to Milan as the place of worship, meetings were held in a school-house which stood on a lot afterward occupied by the Eagle Tavern, and subsequently in "The Yellow School-house," built in 1825 and for years after used for public instruction.

Here the people were collected by the sound of a horn, which Mr. Giles Chapin blew with the skill of a Highland huntsman. The Yellow School-house was used as the place of worship until 1832, when, the Huron Institute building having been completed, it began to be used for that purpose. The morning meetings were held in the lower room of this building; the evening meetings were still held for some time in the school-house, to accommodate persons living in that part of the village.

In 1828 the Legislature of Ohio incorporated the "First Presbyterian Society of Milan," but no movement was made to erect a church building until 1835, when a few citizens convened at the suggestion of Mr. N. M. Standart, Esq., an enterprising citizen, to devise measures to secure this object.

The result was the completion, in two years, of a substantial house of worship at an expense of about \$8000. It was of brick, and continued to be used by the church as its place of worship until April, 1888. In 1887 it underwent repairs costing about \$3000. In April, 1888, it was burned. Great energy and liberality were manifested by the people in securing, in 1835-7, such a sanctuary. On the last day of January, 1837, this house was solemnly dedicated to the worship of the Triune God. For some years afterward the church was greatly prospered.

MINISTERIAL LABOR.

The first minister who labored with this congregation was Rev. Lot B. Sullivan, who preached at Spear's Corners and in the Adams neighborhood. His ordination took place in a barn in the township of Lyme, Huron County. His salary was \$200. He remained only during the year 1819.

The church was then left destitute except as there was an occasional supply from Portage Presbytery. The Rev. Messrs. Alvan Coe, Caleb Pitkin, J. Seward, Alfred H. Betts, Wm. Sanford, and J. Treat were among the number of these.

In the spring of 1824 Rev. Daniel W. Lathrop spent a few weeks with the church, but declined an urgent invitation to remain. The Rev. Thomas L. Shipman then preached a year and a half. To him the people became strongly attached.

In the winter of 1825-6 Rev. Isaac L. Demund spent thirteen Sabbaths in preaching. In the spring following Mr. Demund's labors the church resolved to sustain service regularly on the Sabbaths, and Mr. Ralph Lockwood and Mr. Milton Jennings were appointed to select suitable discourses, and Mr. Daniel Hamilton and Dr. A. B. Harris were elected to read them.

In the autumn of 1827 Rev. W. M. Adams began his labors and continued for about one year.

On the 4th of October, 1829, a new era dawned upon this church, and a time of unwonted prosperity began through permanent ministerial labor. On that day Rev. Everton Judson preached his first sermon in "The Yellow School-house." It was a day long to be remembered by the people of Milan. Says Mr. Judson, in a letter to a friend: "Although it was a pleasant day, there were not more than thirty persons present." "But these thirty," says his biographer, "were men who had understanding of the times, to know what Israel ought to do." Whatever Mr. Judson may have appeared to be outwardly, however unattractive to some, the majority of his hearers were able to discern in him a man of no ordinary ability as a preacher. They wisely urged him to remain among them. His hearers steadily increased, so that in January, four months

after his first sermon, the congregation was multiplied fourfold. The number of families at this time, 1830, was about sixty, and the number of inhabitants about 400. Of these only twenty-five or thirty were professors of religion, and only about twenty were Presbyterians, showing that the church had considerably decreased during the five years previous.

A new impulse was now given to the church and also to the place, and both were to enjoy uninterrupted prosperity for twenty years. Mr. Judson's biography is given somewhat fully in the foregoing history of the Presbytery. He was a man of deep spirituality and of great power in the pulpit. He served the Milan church as stated supply until May, 1837, when he felt it his duty to be installed as pastor, which was then done, and he sustained this relation until August 20, 1848, when "on a calm summer morning, as the sun had newly arisen upon the earth in his brightness and glory, ushering in another day of holy Sabbath rest, without a struggle or a groan his spirit passed away to Him who gave it." His labors had been so constant and arduous that he was worn out before old age had come upon him. He was not yet fifty when he died, having served this people for nineteen years. A number of deeply solemn revivals were experienced during his pastorate. At his death the membership of the church was 212.

In November, 1848, Rev. Newton Barrett was installed pastor, and in February, 1852, at his own request, the pastoral relation was dissolved.

Rev. J. M. Hayes supplied the pulpit from April to October, 1852, when Rev. A. Hartpence became stated supply, and continued for nearly three years, growing in the affections of his people.

In May, 1855, Rev. J. H. Walter began his labors here. He was installed pastor October 7, 1856. This pastorate was the longest the church of Milan has yet had. It was one of the longest in the history of the Presbytery. It was faithful and earnest and successful. Mr. Walter continued to minister in Milan, beloved and honored, till the 18th of October, 1882,

when he requested the dissolution of the pastoral relation, after serving this people for twenty-seven and a half years. He was, with many regrets to his presbyterial brethren, dismissed to the Presbytery of Cincinnati that he might accept a call to Pleasant Ridge, where he still labors for the Master.

Soon after his departure Rev. W. L. Swan began to supply the pulpit. He was received by the Presbytery on the 11th of April, 1883, from the Presbytery of Steubenville. He at that time accepted a call to become pastor of the Milan church and was installed on the 12th of the following September. He continued to serve the congregation happily and successfully until the 10th of April, 1888, when he asked the dissolution of the pastoral relation that he might accept a call to the church at Warren, Ohio. He left reluctantly and greatly beloved.

He had scarcely reached Warren when the sanctuary at Milan was burned, leaving gloom and desolation.

Yet the people were not without a house in which to worship. While, during the summer of 1887, the congregation were repairing the old house of worship, Mr. J. C. Lockwood, of Milan, at his own expense wholly, built a substantial and commodious chapel, of brick, with stone trimmings and slate roof. The cost of this chapel was between \$3000 and \$4000. When completed, Mr. Lockwood presented it, as a gift, to the Milan Presbyterian church. This building was not burned, though standing within a few feet of the other, and has since been used for all the church services. Since then, however, a fine new house of worship has been erected, costing over \$10,000. The present minister is the Rev. L. M. Kumler, who came, in December, 1888, from Berwick, Penna., and is serving the church as its stated supply.

REVIVALS AT MILAN.

This church has been blessed with many seasons of religious interest, with some revivals of more than usual power, and with constant additions. This was especially true during the labors of Mr. Judson and of Mr. Walter. During the pastorate of the

latter the two most extensive revivals in the history of the church occurred.

The first season of special interest was in the winter of 1830-31. In a letter to Rev. E. Barber, at that time, Mr. Judson wrote: "Shall I tell you what God has done for our church? Seventeen have united on profession. At our communion in February twelve or fifteen more will come forward." There were received, in fact, during that year forty-two. It was a time of spiritual refreshing throughout this region.

In the year 1833 there was more than ordinary attention to the subject of religion. The occasion was one of those afflictive providential dispensations in a household, which the pastor was so well able to improve, and which resulted in the addition of twenty-one persons to the church on profession.

Very precious are the memories that gather round the "Old Yellow School-house" as connected with this revival, when Mr. Judson preached in demonstration of the Spirit and of power, and every heart was made tender under the convicting influence of the Holy Spirit.

The beginning of the year 1836 witnessed another revival. The interest began among the students of Huron Institute, Mr. S. C. Hickok and the pious students engaging actively in the work. Meetings of deep interest were held in the basement of the church, where the congregation had just begun to worship, and where rough boards were the seats for the hearers.

Rev. R. Stone, on his way westward, spent two weeks in assisting the pastor, who at that time was in feeble health.

As the result of this interest thirty-three united with the church at one time. It is to be regretted that the genuine fruits of this revival were not what were anticipated.

Some held on their way, and proved most worthy members, but a number endured only for a while, and in time of temptation fell away. There was probably more than usual of mere excitement. The measures used were rather awakening than instructive and convincing. Those interested embraced a number of the class who had little previous religious instruction,

and some were skeptical. Besides, they were received into the church after only a few days of trial. No one regretted these results more than the pastor, nor did any one profit more readily by the mistake. Prudence and caution are the lessons taught; above all, that it is a dangerous thing to imbibe infidel sentiments. It is stated as a fact concerning those referred to that not one who had previously been skeptical persevered in Christian life.

In the winter of 1839-40 was an outpouring of the Spirit, beginning in one of the neighborhoods where the pastor was accustomed to preach. The revival was remarkable for the conversion of a number of heads of families. As the result twenty-four were added to the church.

In the fall and winter of 1842-43 there was more than usual interest, mostly among the youth, and fourteen were received into membership.

Another gracious visitation was enjoyed in 1846, continuing throughout the year; the fruits were twenty-four additions. A period of ten years then elapsed, in which there was no revival, though there were additions from time to time.

The spring of 1856 witnessed a gentle descent of the Spirit on the hearts of the young. The spring itself, unfolding bud and flower, was a beautiful and fitting illustration of the opening of the youthful heart and the growth of the seed of truth. Among the converts, fourteen in number, were some of most lovely character.

In the years 1857-58, when the great revival wave swept over the land and reached the shores of Europe, when thousands were converted and social morning prayer arose from every city and almost every village, the blessed influences reached this church, and through daily prayer-meetings and personal efforts a number were converted, and twenty-six connected themselves with the church. That extensive and glorious revival throughout our borders can never be forgotten, nor its power ever measured.

In the spring of 1861 God again poured out His Spirit. The

interest was mostly among the young ; twenty made a public profession.

In April, 1865, the Lord came suddenly to His temple. The revival began in connection with the annual meeting of the Huron Presbytery in this place. Much prayer had been offered during the winter, and much work was done in urging the claims of religion on the impenitent. Yet no signs were visible of the coming Messenger ; not even the " cloud like a man's hand " could be discovered, when unexpectedly, and reproving our unbelief, there was " the sound of abundance of rain." Like the sudden flashes of the morning sunbeams in an Oriental clime, which in a moment gild every mountain top, so did God arise in His glory. Within a week as many as a hundred were asking the solemn question, " What must I do to be saved ? " Ninety attended the inquiry meeting at one time.

Through the efficient labors of Rev. D. E. Wells, of Monroeville, who will long be remembered by many, in his assistance to the pastor, through the active labors of church members in securing attendance on the means of grace and in personal conversation, and through the gentle influence of the Spirit, a bountiful harvest was gathered. About seventy were hopefully converted. Fifty-five were received into membership of this church. Some united elsewhere. A large number of these converts were from the middle-aged, and a majority were females. This was, perhaps, the most extensive and powerful revival experienced in the history of the church of Milan until that of 1872-73. Up to the year 1865 this church had enjoyed ten revival seasons, averaging one every five years.

Besides this, there were conversions and additions all along its history. These revivals were not carried on by protracted meetings, except in two or three instances when the circumstances seemed to demand it. The measures used were the ordinary preaching of the Word, daily prayer meetings, Sabbath-school instruction and personal labor, showing that every church has the means within herself of securing her growth, her enlargement, and the special blessings of God.

The revival of 1872-3 was one of the most powerful that has at any time visited this church or community. It was first manifest in connection with services conducted by representatives of the Young Men's Christian Association of Cleveland and young men from Norwalk. A wonderful work of grace was in progress in Norwalk at the time. From that place young men came out to Milan. The church was ready for a blessing, and the Lord came down in His converting power. The community was greatly moved, and scores of men and women were brought under the power of the word of truth. God's own people were quickened into a new life. They labored unitedly and earnestly for the glory of Christ and the salvation of those about them. The result was that the Presbyterian church was permitted to rejoice in the addition of eighty to its membership. Other churches were also increased.

DOCTRINE AND GOVERNMENT.

The large body of members of this church were originally from New England. They brought with them the New England Calvinistic theology and Congregational ideas of church government. The church adopted the Confession of Faith and Covenant recommended by the Presbytery. There has always been in it a considerable proportion of Presbyterian element, which, of course, would have preferred the Presbyterian polity.

Yet, while the majority preferred the Congregational form of government, the church, as a whole, has stood firm in resisting the encroachments of new measures and of skepticism, and in endeavoring "to keep the unity of the spirit and the bonds of peace," and an effort has been kept alive to accommodate the desires of those who would have chosen the Presbyterian polity.

The Plan of Union, while in force, worked well in the church. The church always stood cheerfully under the supervision of the Presbytery, and never sought to sever her pleasant relations with it. In due time, rejoicing in the reunion of the two branches of the Presbyterian family, she remodeled her

form of government and became decidedly Presbyterian. Like the Presbytery itself, this church has aimed, under good and efficient leaders, to be true to herself and to the conditions of her organization and her environments.

AGAINST PRACTICAL EVILS.

The Milan church took decided ground in its early history against the prevailing evils of the day. On the subject of Temperance, in the year 1832, the following resolution was unanimously adopted: "That all persons who may hereafter be admitted to this church be required to take the following pledge: Believing that the use of intoxicating liquors as an article of drink for persons in health is not only unnecessary, but injurious, and that the practice is the cause of innumerable and alarming evils, and that while it continues these evils can never be prevented, we do therefore agree and pledge ourselves that we will not, except as a medicine in case of bodily hurt or sickness, use distilled spirits ourselves, or procure them for the use of our families, or provide them for the entertainment of our friends, or for laborers in our employ, and that in all suitable ways we will discountenance the drinking, making, or vending of them in the community."

Subsequently intemperance was made a disciplinable offense. It has been the practice of this church to require assent to the above pledge by all who enter into covenant with it.

On the subject of Sabbath desecration, particularly traveling, visiting, and receiving visits on that day, the church took decided ground, and required a pledge against violating the fourth commandment by these methods.

On the subject of worldly amusements, it was held "that such practices by young people, spending the time which God has given them to prepare for heaven, is an abuse of that precious time. Moreover, such amusements tend to lightness of thought, and to sear the mind against the solemn warnings and kind invitations of Our Heavenly Father, and the consequences are in many respects bad."

SABBATH SCHOOL.

A Sunday school was begun in the Adams neighborhood during the first year of the church's history. Mrs. Philo Adams was the originator and superintendent. The school was held on alternate Sabbaths at Spear's Corners, and in the school-houses after they were built, and where the preaching service was also held.

During the time of the pastorate of Mr. Judson, and after, the school was greatly helped in its interest by the students of the Huron Institute. During the long pastorate of Mr. Walter he himself was the superintendent. After his removal Mr. H. L. Wilson filled this position for six years. Mr. Judson Perin afterward became the superintendent, and continues to fill the office.

THE ELDERSHIP.

When, in 1877, the church decided to be a Presbyterian body the following elders were elected: B. Ashley, P. Comstock, A. P. Mowry, L. S. Stowe, J. Wolverton, and Dr. M. Stewart. A few years later Dr. P. Gordon was chosen. J. Wolverton died December, 1880, and in January, 1881, C. Gwinn was chosen to fill the vacancy. Dr. Stewart died in June, 1883, and on January 5, 1884, Addison Mixter was elected in his place. Mr. Mixter died in the summer of 1890, and Dr. Gordon in April, 1892. The present elders are: P. Comstock, L. S. Stowe, C. Gwinn, M. Mixter, and William Rosekelly. For many years this church had the largest number of communicants of all the congregations in the Presbytery. Times and circumstances have changed, and this is no longer the case. But great streams of healthful influence have gone out to the world from the Milan church. The ladies have a Union Missionary Society for Home and Foreign Missions.

THE MELMORE CHURCH.

FIRST PREACHING.

In the month of February, 1828, Rev. James Robinson visited the townships of Bloom and Eden, in Seneca County, Ohio, and found a number of Presbyterian families, who, being desirous to have preaching, secured the services of Mr. Robinson for one-half his time for one year, agreeing to pay him a salary of two hundred dollars. Mr. Robinson entered upon his labors about the 1st of April in the same year.

He came from the Presbytery of Columbus. He found a stopping-place in Eden Township, at the home of Mr. John Downs, the father of John and Lemuel Downs, who now live in the old neighborhood where their father first settled. On the 18th or 19th of April Mr. Robinson preached the funeral sermon for Mrs. Margaret Homes, who had died on the 17th. Mrs. Homes was a sister of Mr. Arthur Andrews, a man beloved and honored, and for many years an elder in the Eden church in Crawford County.

The meetings for the summer were held on a camp-meeting ground on the farm of a Mr. Tarvers, a mile east of Melmore. A communion service was held about the last of June in a new barn on the farm of Mr. Cave Brown. Mr. Robinson was assisted at this communion by Rev. Robert Lee, of Leesville. The barn was yet unfinished, but seats were made for the congregation, and a table, and it answered the purpose.

There was at this time, or before, a *temporary* organization of a church, and this under the auspices of the Richland Presbytery. Mr. James Boyd, Mr. John Downs, and Mr. William Patterson were chosen elders. Possibly they were not ordained. This organization was afterward for some reason ignored, possibly because it was only a temporary arrangement, possibly because no presbytery had authorized it. The Presbytery of Richland no longer was the Presbytery having the oversight of the church. So early as July of the same year a request was presented to the Presbytery of Huron that a church be

organized, to be known as the Presbyterian Church of Melmore. The request was granted, and Rev. James Robinson and Rev. E. Conger were appointed to attend to the duty of organizing the church. This was done on the 28th of July, 1828.

Both ministers were present, and fifteen persons were found ready to unite in the organization. Their names were enrolled after due process, as follows: Samuel Clark, Sarah Mathers, William Campbell, Catharine Harper, Mary Campbell, Mary Donald, Thomas Boyd, James Boyd, Mary Boyd, Isabella Boyd, Susan Kinser, Mary Robinson, Electa Smith, David Clark, and William Patterson.

Three of this number, Samuel Clark, David Clark, and William Patterson, were elected ruling elders. Their ordination and installation was effected on the 13th of October following.

PLACES OF WORSHIP.

The worship was conducted in different places for several years. In 1834 a log house, called the Block Church, was erected about two miles south of Melmore, at the corner of the farm now owned by Mr. Solomon Brundage, and where there is a cemetery. This house was at first used with the openings between the logs unclosed, and, therefore, with plenty of fresh air, giving the congregation no such excuse as we often hear these later days for falling asleep during sermon in poorly ventilated sanctuaries.

Sometimes this house was found a "little too breezy," and ministers and others in various ways sought to shut out the cold, sometimes using an extra garment or robe for that purpose.

This log house served as the place of worship, in connection with the Methodist church in the village, which was sometimes occupied, until, finding themselves no longer welcome to the M. E. church, and wishing a house in the village, they resolved to build. The brothers, William and James Stevens,

gave the ground, and during the summer and fall of 1843 the frame sanctuary which continues to accommodate the people was erected. It was built by energy and labor, rather than the use of much money, and still bears a respectable appearance. The village itself is beautiful for situation. It stands on a bluff on the west bank of Honey Creek. From it, and from the church, one may look out upon a rich and beautiful region of country. The farms about it, and especially those that lie near the creek, are attractive for their undulating surface and for the wealth of their products. The church has undergone repairs at several different times. It was dedicated on the 24th of January, 1844. It has served its purpose for forty-eight years, and has been the scene of many tears of joy and the place of many a sorrowing sigh. A goodly number of those in heaven now and of those in other parts of the land can say, "There was I born."

MINISTERS AND THEIR WORK.

The Rev. James Robinson continued to preach for the church of which he was the father for about five years and three months, during which time the roll of members was increased to about sixty-eight. On November 1, 1829, seventeen persons were dismissed from this church to form an organization in Tiffin, and six in 1832 to form a church at Republic.

Three additional elders were installed during Mr. Robinson's ministry—Messrs. James Steel, James Boyd, and John Downs.

Rev. John McCutchen succeeded Mr. Robinson in 1834 and continued for about three years. During his labors there was a revival of God's work, and souls to the number of seventy-one were added to the church. Mr. McCutchen was a stentorian preacher of great power at times. The persons reached during this revival were not merely from the immediate neighborhood of Melmore, but from the regions of Bloomville and of the Eden church, in Crawford County. On January 14, 1835, thirty-two were dismissed to form the church of Bloomville.

During Mr. McCutchen's term of service Mr. Doddridge Paul was elected and ordained an elder.

Mr. McCutchen was succeeded by Rev. Samuel Dunton, who began his ministry here in the early part of the year 1836 and continued to the close of the year 1841, preaching to this church and that of Tiffin until 1840, then leaving Tiffin and taking up the church in Bloomville. During his labors fifty-nine names were added to the roll; and on the 29th of September, 1839, Mr. Moses Gibson was ordained and installed an elder.

After the retiring of Mr. Dunton, in 1841, the church remained for about two years without a regular supply. But in February, 1843, Rev. John N. Whipple began to preach and labor among this people, which he continued to do for nearly three years. During his ministry another interesting revival prevailed in the church, and there were added to its numbers, previous to and following the revivals, fifty-eight persons, the largest number being by profession of faith. This revival seems to have been preceded by an unusual number of deaths in the community, by a consequent disposition to talk about religion, to lament the coldness of the church, and by the commencement of the weekly prayer meeting. God seems to have heard, very soon, the prayers offered and to have blessed the preaching of His Word, adding at the time about forty persons to His Church. One of these was the present elder, Mr. R. E. Steele. Those were bright days for His people. It was during the labors of Mr. Whipple that the new church, the house now occupied by the congregation at Melmore, was erected and dedicated. Previous to this, the place of worship was the log house, where these precious revivals occurred and where God made His name glorious.

Mr. Whipple was followed by Rev. John Steele, who was stated supply for about one year, an excellent man.

In December, 1845, under the ministry of Mr. Whipple, Mr. James Watson and Mr. Joseph Smith, father of Mrs. Solomon D. Brundage, were elected elders. They were ordained and installed January 17, 1846, and on the 7th of February, 1847,

Mr. Peter Burkhart was also ordained and installed an elder of the church.

Rev. Abner D. Chapman became pastor in the early part of 1848. He was the first *installed* pastor of this church, though he was not installed until May, 1851, when he was made the pastor of Melmore and Bloom churches.

During his term of service a very unfortunate and unpropitious state of things existed in the community and sadly affected the church. It was produced by excitement over Mesmerism. Some persons were carried away by it into wildness and skepticism, and when Mr. Chapman undertook in his preaching to stay the tide of evil he became the subject of bitter denunciation.

He was constrained to close his pastorate on the 10th of June, 1853. Then followed three years of vacancy, of God's frown, of the low state of religion, and of great discouragement to the lovers of Zion—sad consequences of the Mesmeric excitement.

But on the 20th of April, 1856, Rev. Enoch Conger took charge of this field. One can imagine that, with this good man and strong preacher in the pulpit and among the people, there would be great hope in the hearts of some of God's dear children. His labors continued until March 30, 1862, six full years. But such was the controversy God had with His Church, such the low state of religion, that he had only received ten persons into communion in all that time. Mr. Conger retired, leaving the church much as he found it, not yet recovered from the blight of the Mesmeric craze. It continued in this condition for four sad years longer. There was great religious indifference in the church and great irregularity in the means of grace, there being no pastor or stated supply. Indeed, for twelve or fifteen years, dating from about 1852, the history of this church presents but little sign of life, and hope could not have been very bright to any. Yet all these years there were those who loved the Lord and were beloved by Him.

In June, 1864, Rev. H. P. Welton visited the congregation and preached for them a few Sabbaths. Then came that dear Christian brother, in answer to the prayers of the faithful, to this, his first charge, Rev. Wm. M. Newton.

He entered upon his work during the latter part of the year 1865. He had begun preaching a little earlier, but was ordained September 6, 1865. He devoted himself earnestly to his work; and in answer to his prayers and those of the people, who mourned the low estate of Zion, and with God's blessing on his labors, the church soon began to spring into new life, and it is hoped it may never again witness such days of darkness. During the ministry of this brother, which continued for about five and a half years, there was evidence of no little Christian life. The church was again united and harmonious, and a number of valuable members were added. There were several seasons in which, in connection with special efforts, the gentle descent of the Holy Spirit was experienced, and there were conversions. The additions in the five and a half years numbered sixty-one, the larger part being on profession of faith. On the 8th of February, 1869, R. C. Steele was set apart to the eldership by ordination and installation.

Mr. Newton resigned this charge in April, 1871, going to Missouri, in which State he still sets forth God's truth. During the summer following, a young man, Preserved F. Smith, a student of Lane Seminary, and now one of the professors in that institution, preached to this people.

In the fall of 1871 Rev. S. C. Kerr was called to Bloomville and Melmore and served them for one year. He was followed in the winter of 1872-3 by Mr. J. J. Hawk, who was a licentiate of the Presbytery of Kittanning, and who was received into Huron Presbytery on the 3d of June, 1873, and, after the usual examinations, was ordained and then installed over the two churches. The pastorate continued till April, 1875. On the 20th of April, 1874, S. D. Brundage was ordained to the eldership. In June, 1875, Rev. R. B. Moore became the stated supply for this church, alternating between this and that of

Green Spring. During his first year there were nineteen additions to the membership, some of them proving to be valuable additions; one of them soon after became a worthy elder of the church. In the fall of 1876 Mr. Moore gave up his work at Green Spring and began to labor in McCutchensville instead. The church at Melmore meanwhile continued to prosper, other additions were made, and by the fall of 1877 it was supposed to be in as hopeful a state as it had ever known. Just then the enemy entered in the form of a misunderstanding, and he continued to abide with energy enough to prevent any further good being done by Mr. Moore. There was a year and a half of fruitless labor, which was ended by a resolution of the church to abandon their connection with McCutchensville, thus giving the minister to understand that his services were no longer needed. He retired, and the Melmore and Bloomville churches, again coming together after the four years of separation, had a somewhat discouraging history for several years. They were served for a time by the Rev. E. J. Boyd, a most excellent and able minister. But he decided not to settle as pastor. He left the field in the spring of 1880. After Mr. Boyd came Rev. L. B. Lahr, a student of Heidelberg Theological Seminary, who continued to preach to the churches for about a year.

Following him, Rev. W. T. Hart, who was then in charge of the Congregational church of Lyme, was invited to become the stated supply of these congregations in the summer of 1881. He accepted, and entered upon his work in the fall of that year. On the 8th of April, 1884, he was installed pastor. Some additions were made to both churches, and the pastorate continued until the 17th of May, 1886, when Mr. Hart was released to accept a call to the church of Huron. Mr. Hart is one of the most earnest and faithful of ministers, yet the church at Melmore remained in a somewhat discouraging state. Several of its excellent families removed elsewhere, leaving behind a sense of financial weakness. In consequence of the felt inability to do as well as for some years past in the way of pastoral sup-

port, the church continued for nearly two years with little life or hope. It became dissevered from Bloomville in the matter of pastoral supply and support, and was connected with McCutchensville. Both of these latter churches, Melmore and McCutchensville, were almost entirely without preaching from June, 1886, to March, 1888, when they united in a call to Rev. Wm. Smith, a minister of the Reformed Church, then preaching in the region of Hillsboro, Ohio, to become their pastor. Mr. Smith accepted the call, entered at once upon his work, was received into the Presbytery April 10th, and on April 26th was installed over the two churches. Prospects again brightened. The pastor made his home in Melmore, the weekly prayer meetings were more easily kept alive, and additions were made to the number of communicants. Mr. Smith, however, recently resigned these charges, and, with a membership about what it was in 1888, the church of Melmore now looks for another minister.

SABBATH SCHOOL AND ELDERSHIP.

The Sabbath school was organized in 1836, in the old "block church," with Moses C. Gibson as first superintendent. Other superintendents have been: James M. Stevens, James B. Watson, John DeLamater, S. D. Brundage, James H. Brinkerhoff, Wm. P. Steele, and J. Smith Brundage. Wm. P. Steele fills this position at the present time.

The elders have been: Samuel Clarke, David Clarke, Wm. Patterson, James Steele, James Boyd, John Downs, Doddridge Paul, M. C. Gibson, James Watson, Joseph Smith, Peter Burkhardt. The present elders are: R. C. Steele, S. D. Brundage, and C. P. Bartleson—all true and worthy men.

WOMAN'S MISSIONARY SOCIETY.

For some years the good women have kept up a Missionary Society for Home and Foreign Missions. The president now of this organization is Mrs. Mary Dana, the secretary is Miss Mary Steele, and the treasurer is Mrs. Mattie Ireland.

This church has been the mother of the Presbyterian

churches in Seneca County. She furnished the original members for three others, Tiffin, Bloom, and Republic, and has done much for others. Of her own original members the last one has recently gone above, Mrs. Electa Hunter, one of the earliest school teachers in the county.

THE TIFFIN CHURCH.

The following facts are gathered from sermons preached by Rev. Dr. Bigger and Rev. Dr. Moore.

FIRST THINGS.

To-day Tiffin is a thriving city of over twelve thousand souls. Her homes are warmed by natural gas, and her increasing manufactories are run by the same. Her streets, and many of her churches and business houses and homes, are lighted by electricity. The telephone and the street car are parts of her furniture.

The county of Seneca is one of the most prosperous and productive portions of Ohio. The farms are rich, beautiful, and well cultivated.

Yet it is not more than seventy years since the first log cabin was erected by a white man on the site of Tiffin. From this has grown all that we now see of houses and churches and business. Then, these now beautiful lands and pleasant abodes were the unbroken wilderness, the home of the red man, and the realm of malaria. But with cabin here and rude fort there, the beginning was made for a great change, a change in which the State, society, business, and the Church of Christ have all along had an interest.

FIRST PRESBYTERIAN MINISTER.

Wild was yet the country and few the homes, when, in the summer of 1827, there came a traveler, an ambassador for Christ, to look up such as bore the Presbyterian name, and to do for them and the Master what he might be able.

He was a man of medium height, of solid build, of respectable and refined appearance, and perhaps about forty-five years of age. His name was James Robinson, and he was doubtless the first Presbyterian minister who ever preached the Gospel in this region. He visited Melmore, the regions of Republic and Bloomville, and went to Fort Seneca, where he visited Rev. Mr. Montgomery, a Methodist minister, and inquired of him concerning Presbyterians. Having thus traversed the region, he was requested in the spring of 1828 to preach stately, at the four places, Melmore, Tiffin, Republic, and Bloomville. Thus the stated preaching of the Gospel in Tiffin by a Presbyterian minister began in the summer of 1828.

CHURCH ORGANIZED.

The exact date of the *first* organization of the church here is unknown, as the records up to the year 1852 were lost. The records of the Presbytery give the 13th of February, 1830, as the date when the church was formed, sixteen as the number of original members, James Robinson as the person who organized it, and the name of the church as Presbyterian. There was, doubtless, prior to this a *temporary* organization.

From the records of the church of Melmore we learn that on the 1st of November, 1829, seventeen persons were dismissed from that church to form a church in Tiffin. These were not united in organization till the 13th of February following, which is, without doubt, the date of the permanent formation of the Tiffin church.

PLACES OF MEETING.

No church had been erected, and the sanctuary was the homes of the people. At times services were held in a building erected by Mr. Josiah Hedges, who had purchased the ground on which Tiffin now stands at the land sales in Delaware, Ohio, in 1820. The building of Mr. Hedges, used as a church, was located on the east side of the river, and opposite the Court House, on the ground now occupied by the office of

The Seneca Advertiser. This edifice was used for manifold purposes. The basement was used as a jail, the first story as a house for merchandise, and the second story as a court-room during the week and as a church on Sabbath, where on alternate Sabbaths might be heard the dignified Calvinist and the zealous Arminian. This was the first frame building erected in the country, and now bides its time at the mouth of Rock Creek.

The congregation secured a charter from the General Assembly of Ohio in 1834. The charter was granted to "the First Presbyterian Church of Tiffin, Ohio," with Milton Jennings, Peter Marsh, and Allen Campbell named as trustees.

Still, no house of worship was immediately erected. For some years the services were held in the Protestant Methodist church. In 1842, however, Mr. Josiah Hedges having given the congregation a suitable lot, they decided to erect a sanctuary. The edifice was finished and dedicated in the fall of 1845. This house was located on Miami Street, near the river. It was a pleasant church home, costing perhaps about \$3000. It still stands, having been transformed in 1872 into a very pleasant and attractive double dwelling, now occupied by Mr. F. K. Holderman and Mr. M. Brundage.

This house being regarded as unfortunately located for the congregation, in 1870 the ground was secured and the present church structure was erected at the corner of Monroe and Market Streets, on the east side of the river.

This house has undergone improvement since the present pastor, Rev. D. D. Bigger, D. D., entered upon his labors, and may be justly said to be both commodious and pleasant.

FIRST PRESBYTERIAN FAMILIES.

The first families belonging to this church were those of William Hunter, John Hunter, Samuel Hunter, James W. G. McClure, Milton Jennings, Peter Marsh, John Young, and Ezekiel McPherson.

Mr. Robinson, while preaching here and elsewhere in the

county, had his home in Tiffin, where he had built a house, which yet stands, on South Washington Street, within easy stone's throw of the Catholic church.

THE MINISTRY—MR. ROBINSON.

It is related of Mr. Robinson that his sermons were usually two hours in length. The people, some of whom went from three to twenty miles to hear him, wanted quantity as well as quality of Gospel. However, before Mr. Robinson removed from this field of labor he most sensibly shortened his discourses. The good elders, it is said, remonstrated at the innovation, saying, "Brother Robinson, we think your sermons are too short." "But, no," said he; "if a guest comes to your house and you surfeit him he will not likely come again. So with my sermons." The session had nothing more to say. Mr. Robinson continued to preach at this place for about five and a half years. On the 11th of September, 1833, he was dismissed from the Huron Presbytery to that of Richland.

Mr. Robinson was succeeded by Rev. John McCutchen, a man with a stentorian voice, who proclaimed the truth fearlessly, and sometimes with great effect. He was a John the Baptist in the wilderness. He first preached as a licentiate in 1834, was ordained in 1835, and supplied the Tiffin church for several years in connection with the churches of Melmore and Republic. He continued to preach at Republic and Bloomville until 1840.

He was a man of great power as a revivalist. As to his success in Tiffin, in this way, not so much is now known as in each of the other places where he preached.

He was followed in the early part of 1836 by the Rev. Samuel Dunton.

How long Mr. Dunton continued to preach in Tiffin is not known, yet it is almost certain that he did so until 1840. During the winter of 1838-39 he was assisted by a Rev. H. A. Reed, an evangelist, when a number were added to the church. The Rev. J. N. Whipple did some service in this church in the

year 1841, but was not here a settled minister. His services were followed by those of the Rev. James Campbell, who assumed the charge in 1842. He was the antipode of Rev. John McCutchen in manner and style, speaking very precisely and with marked deliberation. Every word uttered was weighed and measured. It is related by General William H. Gibson and others that during the progress of a sermon by Mr. Campbell one sultry Sabbath morning, in the illustration of some thought, he remarked very slowly, "Now, there is a house on fire," pausing, as was his custom, and before he could proceed a little gentleman by the name of W. D. Scott, probably drowsy and nervous, not discerning the nature of the remark, sprang to his feet and shouted, "Where, Mr. Campbell? where?" then, running to the street, he shouted, "Fire! fire!" The church was empty in a moment, and it was thought the figure was very exciting, however misapplied by the hearers. Mr. Campbell, after about two years' service, was followed by the Rev. Franklin Putnam, who was the stated supply from 1844 to 1849. He was a man of excellent spirit and character. It was during his term of service that the house of worship was erected on Miami Street. Mr. Putnam retired in 1849, and there were a few months in which the pulpit was supplied by appointments of Presbytery. Then came the Rev. R. B. Bement, who was permitted by the courtesy of Huron Presbytery to labor within its bounds. He was preaching in Tiffin in the year 1850, and through his instrumentality the Tiffin church in that year withdrew from the New to the Old School Assembly. There was no little dissatisfaction in the church over the movement. The Presbytery also was not pleased. A committee was directed to visit and counsel with the people concerning it. They found the matter, however, already decided, and, treating all parties in the most kindly manner, they permitted them to go to the Presbytery of Marion without any further trouble on their part. They advised the minority, who were opposed to the action, to acquiesce in peace.

This was doubtless an unfortunate move for this church to

make. It left it in a somewhat isolated state so far as other Presbyterian churches were concerned, and also under the displeasure of a minority of its former adherents, some of whom did not go with it. The sessional records up to 1852 were by some means lost. The records in preservation begin with this year and with the ministry of Rev. James Pelan.

Mr. Pelan's ministry continued for about three years and was not, on the whole, a fortunate one. He served this congregation in connection with that of McCutchensville, retiring from both in 1855. After ceasing to serve the church, he tried some sort of book-selling business for a time, remaining in Tiffin. He eventually left the place and went South, and a story, quite generally believed to be true, is that he was shot, somewhere in Texas, by some one, while standing in the door of his own home.

Then came Rev. John McLane, who succeeded Mr. Pelan as supply to the two churches. He entered upon his duties May 16, 1855, and continued until June, 1862. In May of the latter year he represented the Presbytery of Western Reserve, to whose care the church of Tiffin then belonged, in the General Assembly. He returned from that Assembly to enter his pulpit on two successive Sabbaths, when he was taken down with typhoid fever, and on the 9th of June was called to the General Assembly of the saints in glory, there to receive the praise, "Well done, good and faithful servant; enter into the joy of thy Lord."

This was the first time, and so far it has been the only time, this church was called upon to drape its pulpit in the suggestive weeds of grief by reason of the death of its minister.

Mr. McLane was a man tall and well-favored. As a preacher he was plain, Scriptural, affectionate, and earnest. Many both admired and loved him. He was the truest type of man. He was esteemed as a citizen by all classes of people. Other churches held him in the highest regard. He was here long enough to establish himself in his church and in the town, as he did also at McCutchensville, where he was loved as a

father, as one of the most noble of Christian men. His influence followed him for years after his departure. He left an interesting family, a wife, four daughters, and one son, to deeply feel his loss and to struggle with the hardships of life without the fond husband and father's guiding and helping hand. The trial was, to God be the praise, nobly endured, and the victory over struggle was by the widow and her children bravely won. Mrs. McLane, after living to see all her children advanced beyond the years of maturity, and well-to-do in the world, was bidden, on the 20th of January, 1889, to follow her husband to the Land of Rest. Her form now rests by his side in the cemetery near Tiffin.

Two months after Mr. McLane's death Rev. David Swift Logan responded favorably to the invitation to take up the sceptre of truth fallen from the lifeless hand of the death-stricken ambassador of the cross. He served the congregation faithfully for two years, resigning the 13th of February, 1864. Mr. Logan did not feel able to carry on the work at McCutchensville, so that was dropped from its connection with Tiffin after a while. He also felt dissatisfied with the *location* of the Tiffin house of worship. The congregation were unable and unwilling to secure another. Mr. Logan, at his own motion, hired a hall in the central part of the city, and for some time conducted worship there. The people were not satisfied, although there could be no reasonable doubt that the church was badly located. Other things helped to discourage, and Mr. Logan went down under the heavy load. I (R. B. Moore) wish, however, to say, from personal acquaintance with him, that he was one of the most conscientious men I ever knew. I have been with him enough to get some knowledge of the man, and but few men in these last days have lived who were more pure and self-sacrificing than he. His lot was cast in Tiffin in days when the country was in trouble and when men were often carried blindly by patriotic impulse. Mr. Logan was, perhaps, too prudent and too conscientious for such times. Severe and unjust statements were made of him. But of all the men who

have preached the Gospel in Tiffin up to date, I judge I am safe in saying none were more true to convictions of duty, none more godly, upright, or loyal to country, than he. Worn out with anxiety and disappointment, he went down to an early grave. Let these few withered flowers of a just and loving commendation be strewn around his memory, while we cherish the conviction that on the resurrection morning he will arise among the brightest and best. Mr. Logan's successor was Rev. J. E. Lapsley.

In the month of March, 1865, Mr. Lapsley became the stated supply of this church. He continued until the 7th of June, 1866, when he accepted a call to the church at Mattoon, Ill. His stay was short, but his work was good. He ranked high as a preacher. He was young, vigorous, and bright. God blessed his labors here with an outpouring of His Spirit, and within a year over fifty were added to the church, many of whom proved useful members. During his stay some \$1500 were spent upon the old sanctuary. But the location was not satisfactory, and Mr. Lapsley felt it. It was not the place for an energetic young man to do full work. He accepted the better call. In a few short years he made several changes of location. He finally reached the city of Baltimore, Md., where he died within a few weeks after having entered upon his work in one of the churches of that city. Mr. Lapsley was the last of the stated supplies of the Tiffin church. No pastor had as yet been installed. A system of more permanent ministerial supply began when Rev. R. B. Moore assumed the charge.

On the 20th of February, 1867, Mr. Moore entered upon his work, and a few months later was installed pastor. This was the first pastorate in the church. The relation continued until April 10, 1872. At that time the elders were Joseph Burnside, Thomas Watson, Dr. I. L. St. John, and Robert Lysle. Dr. St. John resigned his office in the early part of 1868. Shortly afterward Professor S. J. Kirkwood, who was then the acceptable and successful Superintendent of the City Schools, was

elected to this position, and, accepting, was ordained and installed.

A number of members were added to the church in 1867 by letter and on profession; others followed in 1868. But the feeling so thoroughly possessed the young pastor that the church could not easily rise above the difficulty of its unfortunate location that he resolved to test the willingness of the people to effect a change of base by seeking a new location and erecting a new house of worship. The effected reunion of the two branches of the Presbyterian body in the fall of 1869 was deemed a suitable occasion to make the effort.

At a congregational meeting on the 6th of December, with Dr. E. J. McCollum in the chair, the minds of the people were found to be ripe for the move. They resolved to secure a suitable location on the east side of the Sandusky, and to erect a Reunion Memorial Church. A building committee consisting of Rev. R. B. Moore, Professor S. J. Kirkwood, John McCalmont, and E. G. Bowe was appointed. Funds were solicited, ground was purchased, and the work went forward. In January, 1871, the lecture-room was ready for occupancy, and during the summer of that year the house was so far completed that it was dedicated on the 20th of October. The dedicatory sermon was preached by Dr. E. Bushnell, of Fremont. Dr. Wm. H. Jeffers, of Wooster University, preached on Saturday and on Sabbath evenings, assisting also in the services of dedication.

The Board of Church Erection assisted liberally in this time of struggle, as did also several of the churches in the regions near at hand and one or two farther off.

The lot cost \$3150, and the structure \$12,500. Unfortunately, the whole sum was not raised to pay this debt. It was pledged in a few months afterward in connection with the resignation of the pastor, but still the debt was not paid.

The congregation was for more than a year without a stated ministry. Calls had been extended to two, both of whom declined. On the 1st of July, 1873, Rev. J. T. Pollock was

called from the church of Monroeville; accepting, he was installed September 7th. During his pastorate of nearly five years the church in many respects prospered, additions were made to its numbers, and the prayer meetings and Sabbath school were well attended.

In the autumn of 1875 a series of meetings were conducted by the able evangelist, Rev. H. H. Wells, D.D. The church and the community were greatly moved, and a number were converted. Mr. Pollock entered into this work with great earnestness, and quite a number were added to the church.

There was, however, the incubus of a debt hanging over the congregation, and there were a number of removals, so that his efforts were greatly crippled. He resigned in May, 1878.

On the 10th of June, 1878, a call was extended to Mr. D. D. Bigger, a young licentiate, just graduated from the Northwestern Theological Seminary. The call was unanimous, though the church felt itself to be so weak as to be able only to promise a salary of seven hundred dollars. Mr. Bigger accepted the call, and entered upon his labors on the 27th of the same month. Those were indeed dark days, with a debt of over \$4000 resting on the church and creditors wanting their money. Mr. Bigger was young, and full of courage and hope. He was ordained as an evangelist, April 15th, and on the 8th of October following was installed pastor.

He soon laid his plans for removing the debt; and when the minds of the people were prepared he secured subscriptions, and by the early part of 1881 he and his congregation had the joy of seeing the last of the debt of \$4200 canceled.

This done, the house was sadly in need of changes and repairs. In 1882 the sum of \$4000 was expended upon these. This sum included the gift of a magnificent bell by Mr. R. W. Shawhan, costing over \$1100. This debt of \$4000 was paid in a reasonable time. Then came the desire for a new organ, and an instrument of splendid appearance and tone was secured in 1886, at a cost of \$2700.

More recently, in the autumn and winter of 1891-2, Mrs. Della

Shawhan, a member of this church from her young girlhood, has, at her own expense, entirely remodeled the whole structure. The cost of all this has been well up in the thousands, and the sanctuary is now not only commodious, but it is a joy and a delight to all.

GENERAL EQUIPMENT.

This church is now in good working condition. Among its most helpful members are many of its Christian women. They have for some years had their Woman's Foreign Mission Society, and also their Woman's Home Mission Society. Much of the work of missions, as done by this church, is effected through these societies. The F. M. Society was organized May 6, 1876. Mrs. S. R. McLane was then chosen president; Mrs. L. A. Pollock and Mrs. C. D. Sprague vice-presidents; Miss Jean Devoll, secretary, and Mrs. Leroy Rodgers, treasurer. The present officers are: President, Mrs. Della Shawhan; vice-president, Mrs. J. W. Geiger; secretary, Mrs. F. H. Holmes, and treasurer, Mrs. J. M. Baxter. The Home Mission Society was organized later. Its officers at present are: President, Mrs. J. K. Kohn; vice-president, Miss Flora Baltzell; treasurer, Mrs. R. R. Neil, and secretary, Mrs. Wm. Harmon. There is also an excellent "Young People's Society of Christian Endeavor." The Sabbath-school is full of encouragement. It has had a line of able superintendents. Dating from 1867 and downward we name: Prof. S. J. Kirkwood, LL. D., now of Wooster University, Prof. J. McC. Martin, Col. C. H. Miller, Mr. C. D. Sprague, Dr. W. A. Dickey, and now Cadmus S. Metz. The infant department of the school was for a number of years under the earnest care of Mrs. H. Housel. Recently, however, this branch of the work has been remodeled, and is now in charge of Mrs. Dr. G. P. Willard, assisted by Miss Alelia Huddle, with a kindergarten class managed by Mrs. C. S. Metz.

The eldership of this church previous to 1852 was composed of Wm. McMeens, Wm. Hunter, Thomas McKee, Mr. Marsh, and L. M. Loomis. Since that date, at which time the records

were lost, the following persons have served in this capacity: L. M. Loomis, Thomas McKee, Joseph Burnside, Thomas Watson, I. L. St. John, Matthew Laird, Robert Lysle, Prof. S. J. Kirkwood, E. C. Boyd, D. G. Wilson, John Kerr, John McCalmont, David Smythe, Franklin Frederici, Wm. Davidson, Nathaniel Beck, J. S. Bott, and Charles Baldwin. Half of these have died, most of the others have removed to other regions; none are now elders in the Tiffin church. Mr. Robert Lysle, who had filled this office in this congregation for more than a quarter of a century, and who was a warm-hearted and experienced Christian, died, in the triumph of faith, October 22, 1891. At that time the eldership was reduced to but one or two. Others have been chosen, and there are now four young and active men serving the church in this capacity: George W. Davis, chosen in 1890, John D. Coates, Harry Taggart, and Cadmus S. Metz, who were ordained October 22, 1891.

The ministers of this congregation up to 1867, who were stated supplies, have all passed away by death. From 1867 to this year, 1892, there have been three pastors: R. B. Moore, J. T. Pollock, and David Dwight Bigger. These all yet live; the last named has entered upon the fifteenth year of his pastorate.

NORWALK CHURCH.

This church was organized on the 11th of February, 1830, by Rev. Messrs. A. H. Betts, Daniel W. Lathrop, and John Beach. It consisted of nine members, five males and four females. It was organized as a Congregational church and taken under the care of Huron Presbytery. David Higgins was elected clerk: and he, with Benjamin Franklin, was appointed a Standing Committee. It adopted the Articles of Faith and Covenant, substantially, which were recommended by the Presbytery.

Rev. John Beach was the stated supply of this church in connection with the church in Peru, sustained in part by the Home Missionary Society. Mr. Beach was from the State of New York,

was brought up as a merchant, embraced religion, and studied for the ministry after he had a family. He remained in Norwalk until some time in 1831, when he removed to Ann Arbor, Michigan. He died a few years previous to 1860. The church was then supplied once in two weeks by Rev. Eldad Barber, who was the principal of the Huron Institute, at Milan. He was followed by Rev. Chapin R. Clark, who commenced his labors in September, 1833, and continued them one year.

Rev. Stephen Saunders, of Milan, formerly a much esteemed pastor of a church in Salem, N. J., afterward supplied for a few months, until feeble health prevented his further labors. He died in the early part of 1835.

In the spring of 1835 the organization of the church was changed from Congregational to Presbyterian. Agur B. Hoyt and Andrew Bishop were chosen elders. Mr. Bishop declining to serve, Cortland L. Latimer was appointed in his place. On the 7th of March, 1836, an act of incorporation was obtained, giving the society a legal existence under the name of the First Presbyterian Church and Congregation of Norwalk, Ohio.

In March, 1835, at the suggestion of Rev. E. Judson, of Milan, an invitation was sent by the church to the Rev. Alfred Newton, of Connecticut, to visit them with a view of being employed as pastor should there be mutual satisfaction. Having previously determined to make the West his field of labor, Mr. Newton was the more ready to receive the proposition with favor. He accordingly accepted the invitation, and commenced his labors in Norwalk on the first Sabbath in July, 1835.

The congregation at that time had no house of worship, but occupied a room in the Academy, which was under the control of the Methodists. The number of church members was thirty-two. The congregation was about twice that number.

The population of the village was about one thousand. There were three other religious societies, which had their houses of worship either completed or in process of erection. The Presbyterian church was not only small in numbers, but weak in pecuniary resources. The whole taxable property of its

members and supporters, according to the duplicate of that year, did not exceed \$10,000. Yet such was the enterprise and zeal of a few of its members that the salary of \$400 was paid with promptness. It was done, too, without the aid the church had previously been receiving from the Home Missionary Society. From this time and onward the church was self sustaining.

After one month's service, Mr. Newton was invited to continue for a year, from the time of his arrival. He was only a licentiate, and in order that he might perform full ministerial duty the church requested his ordination, and he was ordained in the following September. At the expiration of the year he was unanimously invited to become the pastor, with a pledge of a salary of \$500, and again in 1837 the same invitation was extended. But each time Mr. Newton declined, wishing, before he became permanently settled, to see a prospect of having a house to preach in. Yet he continued his labors. The matter of building a sanctuary had been discussed for some time, and several steps had been taken in this direction. Meanwhile the services were held in the Academy until, in February, 1836, the building was burned down. Then another place of worship was soon extemporized in the attic of a brick block on west Main Street. It was an unfinished room, with naked rafters and walls. Unplaned boards without backs were the seats for the audience, and the pulpit was constructed of tea chests and dry goods boxes. With these primitive appointments, the church continued to hold its meetings on the Sabbath, from February to June, when the old Court-House was secured. Here the services were conducted for more than a year. In 1837, a building committee having been appointed in December, 1836, consisting of John Miller, W. F. Griswold, John Kennan, Picket Latimer, and Miner Lawrence, a lot was procured, and a house of worship was erected by Messrs. Hall and Sheldon. It was finished about the first of July, 1838.

It cost about \$10,000, including the lot and organ. Some \$3000 remained as a debt, which was not paid in full till after

1840. This was accomplished by a society, the taxable property of whose members did not exceed \$20,000.

In 1838 the call was renewed to Mr. Newton to become the pastor of the church. The salary promised was six hundred dollars; harmony prevailed, the house of worship was ready for occupancy, the church and congregation were growing, and this time the call was answered in the affirmative.

The new church was dedicated on the 24th of July, 1838. On the same day Mr. Newton was installed pastor by the Presbytery.

PROGRESS OF THE CHURCH.

For a number of years there was not experienced a general or powerful revival of religion by this church. Yet there were the tokens of the divine favor. A number of times the special presence of the Spirit was realized.

Soon after Mr. Newton commenced his labors here a few minds were awakened to a state of inquiry, and, though there was no revival, there was increasing interest, and some were added to the Lord.

Mr. Newton revolved the question of a protracted meeting, such as he had seen conducted in Connecticut with good results. But he found that an unsuccessful one, held in the place two or three years previously, had left so unfavorable an impression on many minds that he deemed it inexpedient to hold one. It was thought best, both by himself and his advisers, that he should labor on in the ordinary way, preaching the Gospel "publicly and from house to house" as best he could. This course he pursued, not without cheering evidence that it was the wise one and had the favor of Heaven.

From 1837 to 1841 the *country* was greatly agitated with questions growing out of its financial embarrassments. Political partisanship ran high. Some of the churches in the Presbytery were agitated over the discussion of certain doctrines and certain measures for promoting religion. These were doubtless the doctrines of "sanctification." The result of all was that the period was one of religious declension. Few

revivals visited the churches. Yet in the winter of 1841-42 there was an unusual degree of religious interest in this church, more than in any preceding year, resulting in the hopeful conversion of more than twenty, most of whom united with the church. The tone and life of the church was much improved.

The next winter, 1842-43, there was also a quickened state of religious feeling. As the result, fourteen were added to the church, more than half of them by profession.

In 1843 the doctrine of the Second Advent made some disturbance. Several persons who had been valuable members embraced the views of the so-called Adventists. They were dealt with by the session, and, being unwilling to abandon those views, their connection with the church was dissolved. Most of those, however, who were lost in this way had been previously disaffected.

In 1852 some more than usual attention appeared among the youth, particularly those who were attending the Female Seminary, which had been in operation about one year. Thirteen were admitted to the church, mostly on profession. In 1854 a more general interest began to appear among the same class. Meetings of inquiry were held weekly at the pastor's study during the winter, and some sixteen or seventeen professed hope.

In 1857-8, in common with other churches of the place and many others in the land, a season of refreshing was enjoyed, resulting in the accession of about twenty to the church. In none of these instances was any foreign aid employed, not because of opposition to such aid, but because it did not seem to be called for.

The church continued to grow, but it grew gradually and not by sudden impulses. In a historical discourse, from which mainly we gather our facts, preached by Dr. Newton in 1860, at his quarter centenary anniversary, he could report that since the organization of the church the membership had increased from nine to 150, while there had been a total of

admissions of 353, and there had been contributions of more than \$60,000 for religious and educational purposes at home and abroad.

Dr. Newton continued to be the pastor of this people until the last of July, 1870. The Presbytery, at his request, dissolved the pastoral relation on the 5th of the month, to take effect from the last Sabbath of it. He had been installed on the day of the dedication of the old church. His official pastorate ceased on the day of the dedication of the new church. He had served the congregation for thirty-five years. Through all these years there was continued growth. When he began there were thirty-two members; when he closed there were 186.

THE NEW CHURCH.

The congregation worshiped in the building that was dedicated in 1838 for more than thirty years. It was at length felt to be inadequate. In 1867 a movement began to secure a new house of worship. With various hindrances and discouragements this was prosecuted until the completion, in 1870, of the present sanctuary, at a cost, with the lot, of about \$25,000. It was dedicated on the last Sabbath of July, 1870, with a debt of about \$5000 resting on it. This debt proved a heavy burden, and it continued until in January, 1878, a vigorous attempt was made to reduce it. The effort was successful, and by the 1st of May, 1879, the last dollar had been paid and the church entirely freed.

Dr. Newton continued to live in Norwalk as pastor emeritus of the church until the 31st of December, 1878, when he was called to his everlasting reward. The church has been recently modified and improved at an expense of \$2500.

When Dr. Newton resigned the pastorate Mr. H. H. Rice, a licentiate from the Presbytery of New York, was chosen, unanimously, to succeed him. He having declared his willingness to accept the call when placed in his hands, on the 13th of September, 1870, by the Presbytery, arrangements were made for his ordination and installation, which took place on the 6th

of October following. He remained with the church for our years, resigning in the fall of 1874, and was soon after called to the Westminster church of Sacramento.

For nearly a year the church was without a pastor. In the summer of 1875 Mr. J. D. Williamson, a licentiate of the Congregational Association of Andover, began to preach, and on the 26th of October he was received by the Presbytery and ordained at Norwalk, accepting an invitation to supply the church for one year. He afterward accepted a call to become the pastor, and was installed on the 3d of October, 1876. This relation continued until the 7th of July, 1884, when, at the request of Mr. Williamson, it was dissolved by the Presbytery, and in April, 1885, he was dismissed from that body that he might accept a call to the church in Warren, Ohio. He has since removed to Cleveland.

In the summer of 1885 Rev. J. M. Seymour, from "the Northern Indiana Association of Congregational Churches and Ministers," visited this people and accepted a call to become their pastor. He was received by the Presbytery on the 3d of December, and was installed at Norwalk on the 14th of April, 1886. He still continues his labors with this congregation, where everything is moving forward in harmony and love and prosperously. The church is growing.

REVIVAL OF 1872-73.

During the pastorate of Rev. H. H. Rice the deepest and most extensive revival of religion visited this church, and the city and community, that the place has ever known. There had been, in 1865, an extensive revival, Mr. Newton being at the time assisted by Rev. Mr. Edwards, a Presbyterian minister and evangelist. Among the fruits of that revival was Israel W. Hathaway, who has been for many years pastor of the Westminster Church in Jersey City. This revival was noted for the spiritual growth of many who had been members of the church which accompanied it.

But the greatest awakening in Norwalk was that of 1872-3.

Cleveland delegates to a Y. M. C. A. Convention in Toledo on their return held a Sabbath afternoon meeting at Whittlesey Hall in Norwalk, in December, 1872. This was the beginning of the great work. The crowds increased as the meetings followed—being held from church to church—until the Presbyterian church was found to be the only house large enough to hold them. Rev. H. H. Wells, of Cleveland, remained for two weeks to conduct the meetings. After his departure the pastors conducted services, in union and separately, for a number of weeks. The influence of this revival was felt throughout the adjacent towns and country. Many were added to the churches, in some cases whole families, and the effect is still felt in the influence of those who came under the revival power. Many business men and men of advanced years were saved. There were ten women who had unconverted husbands, who a number of years before had agreed to pray for their conversion. Two or three had already been converted, but now they *all* came to Christ. Men who had been skeptics, wicked men, and backsliders sat like little children at the Master's feet.

The subsequent lives of many of them, and in some cases their triumphant deaths, showed how real the work had been.

The Presbyterian church received a large accession, and some of those who are now its staunchest members came in at that time.

THE SABBATH SCHOOL.

This school was organized in 1835, and has always enjoyed a fair degree of prosperity. Its first superintendent was Cortland L. Latimer, who was continued in this office without intermission till his removal to Cleveland in 1862. He was a noteworthy man, for more than thirty years carrying, often almost alone, the financial burdens of the church. He was a model Sunday-school superintendent, making his school the model school of the community. By rare skill and tact he reached out, in that early day, to the advanced systems of the modern Sabbath school. He died May 20, 1885, aged seventy-five, at

Cleveland, Ohio. He was succeeded as superintendent by N. S. C. Perkins, who was succeeded by C. P. Wickham. The latter was succeeded by James G. Gibbs, who superintended the school to January, 1892, when he was succeeded by J. S. White.

The membership is about 250.

THE ELDERSHIP.

When, in 1835, the organization of the church was changed from Congregational to Presbyterian, Agur B. Hoyt and Cortland L. Latimer were ordained and installed elders. The elders who followed them were W. Todd, J. M. Crosby, J. R. Osborn, Jairus Kennan, A. M. Read, N. S. C. Perkins, and Miner Lawrence. These were all previous to the adoption of the rotary system, December 26, 1867. Since that time the following have served in this office: Jairus Kennan, Dr. A. M. Read, N. S. C. Perkins, Miner Lawrence, C. P. Wickham, Joel E. Mead, G. F. Burton, H. L. Kennan, W. B. Colson, J. L. Van Dusen, J. S. Coe, A. R. Marsh, J. G. Gibbs. Elder Marsh died in Washington, Pa., whither he had removed, July 10, 1890. Elder H. L. Kennan has removed to Spokane, Washington, and Willis G. Carpenter was elected in his stead in January, 1892.

The membership of this church is now over 300. It has its "Young People's Society of Christian Endeavor," organized in 1890, which has about seventy members and is active and prosperous.

MISSIONARY.

Mrs. E. H. Farr has given the following statements on this subject:—

The Woman's Foreign Missionary Society of this church was organized January 31, 1876, with nine members. Mrs. Dr. A. M. Read was the first president, serving three years; Mrs. Edith E. Williamson, the second, two years; Mrs. M. H. Gibbs, five; Mrs. J. R. Oliver, one; Mrs. D. E. Morehouse, one, followed by Mrs. W. E. Colson and others. Miss Martha J. Newton, daughter of Dr. A. Newton, was the efficient treasurer for eleven years. Failing health compelled her to resign. From this church

and Sunday school Mrs. J. L. Whiting (*nee* Miss Lucy M. Jackson) went out as missionary to Peking, China. She is still there. Her winsome ways, earnest consecration, and sweet face have made her one of the most successful of missionary women. Another Sunday-school teacher, Miss Laura White, from this church, went to Peking in 1873 as the wife of Rev. Myron W. Hunt. Mr. Hunt's health failing, they returned after three years.

The Norwalk Presbyterian Sunday school was organized into a Mission Band in 1881, and for several years sent \$100 a year to Rev. Mr. and Mrs. Whiting, Peking, China. In 1885 this school sent to them, for their Sunday school, a fine cabinet organ. They continue their missionary contributions.

The home missionary work of this church has been carried on for more than thirty years. Mrs. D. W. Newton, wife of Dr. A. Newton, was the moving spirit in this line of work. By personal solicitation, for many years, she saw that a valuable box was prepared and sent to some missionary on the frontier each year.

In 1882 Mrs. C. E. Walker, secretary of the Executive Board of the Woman's Home Missionary Society, was sent out to visit the churches and organize local societies. Such an organization was perfected in the Norwalk Church, Auxiliary to the Woman's Executive Committee of New York, taking in the organization already spoken of. The first president was Mrs. J. E. Lutts, who was continued in office for a number of years. Mrs. J. M. Seymour was then elected and served for a year, when she was followed by Mrs. J. M. Gibbs. This society, in 1888, in connection with the Presbyterial Society, began to contribute to the support of Mrs. A. E. W. Robertson, missionary to the Creek Indians, who had previously been supported by the Norwalk Woman's Foreign Missionary Society, with other societies in the Presbytery, but who was transferred to the Home Board. This Home Missionary Society in Norwalk has been represented in the active work by Miss Della Barber,

a teacher among the freedmen at a school in Pointe Coupée, Louisiana.

Mrs. J. E. Lutts and Mrs. K. E. Christian have been members of the Synodical Committee for a number of years, and by their perseverance have contributed to the success of the Presbyterian organizations and to the formation of Woman's Home Missionary Societies in Huron Presbytery.

The inner history of the Norwalk society, in the way of letters and correspondence, has been full of interest.

In April, 1892, the two societies united under the name of "The Woman's Missionary Society." The officers are: Mrs. F. C. Wickham, president; Mrs. E. H. Farr, secretary; Mrs. Dr. Seely and Mrs. J. L. Mead, vice-presidents, and Mrs. M. H. Gibbs, Mrs. J. M. Seymour, and Miss W. G. Carpenter, Financial Committee.

MONROEVILLE CHURCH.

ORGANIZATION.

For some years the Presbyterians and Congregationalists of Ridgefield Township, Huron County, Ohio, had their church connection with the church of Lyme. There was but the one organization. It was formed July 15, 1817.

On the 14th day of November, 1831, certain members of this society, of Lyme and Ridgefield townships, met at the house of S. Van Rensselaer and organized the church of Monroeville. For some years the organization bore the name of "The Church in Ridgefield." The ministers present at the time of organization were: Rev. Messrs. A. H. Betts, E. Conger, E. Judson and E. P. Salmon. The constituent members were: James Hamilton, Sen., Hammah Hamilton, John Seymour, Sarah A. Seymour, Thomas A. Prentiss, Elmira Barney, Lewis Stone, Hannah Stone, Micah Skinner, Cata Skinner, Dilatus W. Skinner, Jane Catharine Skinner, Nathan Stevens, Eliza Stevens, Mrs. Rebecca Van Rensselaer, Mary A. Sowers, Mary Holiday, Laura H. Sherman, Eliza Ann Seymour, Elmira Cook, Nancy Hand, and Betsy and Melissa Brown.

This was a Plan of Union Church. It secured a charter in 1838, under the name of "The Presbyterian and Congregational Church and Society of Monroeville." The trustees were James Hamilton, George Hollister, John M. Latimer, Justus Brown, and George W. Mannahan, with James W. Humphrey as secretary. This charter was secured when the church was about to erect a house of worship.

PLACES OF MEETING.

Services were held in a school-house, standing on the site occupied, in 1878, by Mr. John Hosford's residence, until 1840. On the 13th of April of that year the Building Committee reported the house of worship finished, at a cost of about \$4000. Rev. J. B. Parlin was the minister who helped on with the work of securing this sanctuary. It is the building occupied at the present time. In the summer of 1865 it was renovated, and a sum equal to the original cost was expended upon it. It was partially destroyed by fire on the 27th of December, 1891. Under the encouraging help of their minister, Rev. Frank M. Whitlock, they went to work to renew again, at an expense of \$1000. On the 1st and the 3d of July, 1892, the house was reopened. In connection with the opening services there were given some historical reminiscences, and an historical address by Mr. Whitlock.

About the year 1864 a comfortable parsonage was purchased by this people, under the ministry of Rev. D. E. Wells, at a cost of \$1800. A parsonage was, indeed, owned under the ministry of Rev. Mr. Parlin; but, owing to a serious debt occasioned in building the house of worship, upon his resignation of the pastorate the parsonage was sold. Upon the present manse about \$150 have, in 1892, been expended in repairs.

MINISTERS.

The first stated minister of this church was Rev. E. P. Salmon. He was installed pastor on the day the church was organized—November 14, 1831—by the other members of the Committee

of Organization, and continued until 1833. He was followed by Rev. Urban Palmer, who supplied the pulpit for about eight months, when failing health caused him to retire. Then for three or four years the church was supplied by a number of ministers, each one serving his turn for a longer or a shorter time. Mr. Salmon returned for a time in 1835. Then Rev. Eldad Barber, D. Higgins, A. H. Betts, A. Newton, E. Conger, and perhaps others, officiated for a time or occasionally. In 1837 Rev. J. B. Parlin, of Potsdam, N. Y., was invited to serve as stated supply. He continued to do so until the 1st of June, 1842, when he was installed pastor by the Presbytery. He continued in this latter relation until March 20, 1847. Under his ministrations, a sanctuary was erected, a parsonage secured, a choir organized, a Sabbath school started, and a number of members added to the church.

For several months Rev. E. P. Sperry served as a supply; occasionally Rev. A. Newton came over from his charge in Norwalk and preached. Rev. L. A. Sawyer then, from July, 1847, to, perhaps, 1850, ministered, and twenty-nine were added to the church. There seems to have been during these years, from 1831 to 1850, no little of removal to and from this region, as there were added to the communicants in that time one hundred and fifty-two persons, one hundred and one of them coming in by letter, and yet in 1850 the membership was but fifty-nine.

On the 20th of August, 1850, a call was extended to Rev. C. W. Clapp, and he was installed pastor and served till March 30, 1855. Rev. Charles Richards next supplied, from June 1, 1855, until June, 1858. Then followed Rev. Henry Willard in the September of 1858. He was a decided Congregationalist and sought to take the church away from the Presbytery: but the only result of his efforts was a commotion, which made his ministry at this place a failure and caused him to retire at the end of a year. He was succeeded by Rev. J. E. Weed, from Cincinnati. He was a decidedly loyal man, and in the hours when the country was in danger from the armed Rebellion he,

from his pulpit, openly urged the enlisting of soldiers for the war. He resigned his charge October 26, 1863, and removed to Lansing, Michigan, where he now resides.

Rev. D. E. Wells came next, March 1, 1864. He was installed pastor September 25, 1866. His was the most successful pastorate so far in the history of this organization. He says himself: "In some respects the most fruitful part of my ministry of thirty-two years is connected with the church of Monroeville." Under his ministry the manse was secured. In the winter of 1865 there was a great revival, and fifty were added to the roll of communicants in one year. The sanctuary was repaired and prosperity generally looked over the church. Mr. Wells had the pastoral relation dissolved on the 15th of April, 1868, and in January, 1869, he settled at Red Wing, Minnesota. Monroeville was then supplied for a few months by a Rev. Mr. Turner (or Rev. T. J. Lewis), when, on the 1st of September, 1869, Rev. Smith Barnes, of Austinburg, Ohio, entered the field and remained for nearly a year. Rev. J. T. Pollock was the next supply. He began about August 1, 1870. He served this people for three years, when he accepted the call to the pastorate of the church in Tiffin, Ohio. He was succeeded at Monroeville by Rev. C. W. Wallace, who entered upon his work within the year 1873, and continued until April, 1876. During the term of service of Mr. Wallace this church had a case of discipline which for two years or more occasioned great irritation and destroyed the hope of success. From October 1, 1876, until April 5, 1879, Rev. A. A. Cressman was the minister in charge. He was followed by the Rev. Walton Pattinson, who served from 1880 to 1882. On the 8th of January, 1882, Rev. W. Dewey came from Bristol Centre, N. Y., and preached for this church until April 9, 1885, when he was removed by death, in the seventy-second year of his life. He was the only minister who had died while serving this church. He was both beloved and successful in doing good. The Presbytery and the church lamented his departure. Rev. T. C. Thomas supplied next, from 1886 till 1890. He was

followed by Rev. Frank M. Whitlock, who began his labors on April 5, 1891, and continues successfully and hopefully to the present time. He says of the church that in 1890 the membership was fifty, and that since 1831 there have been received in all about four hundred and fourteen persons, one hundred and ninety by letter and two hundred and thirty-four on profession of faith.

THE ELDERSHIP.

At the time of the organization of the church elders were elected as follows: James Hamilton, Sr., John Seymour, Thomas J. Prentiss, and Nathan Stevens. Since that time, in 1834, Simeon C. Stimson was ordained to this office by Rev. E. Conger on the 5th of April. Some time later Jonathan Green and Albert Brown were elected, and both have served for a number of years. Mr. Green died on the 16th of March, 1890, at a ripe old age. Mr. Brown still continues a member of the session, which is now composed, with him, of William Johnston and Christian Edwards. The last two named were chosen and ordained in May, 1891.

THE SABBATH-SCHOOL.

The Sunday-school was organized under the ministry of Rev. J. B. Parlin, probably about the time of entering the house of worship, in 1840. He was the superintendent, and among the early teachers were: Mr. Humphry, Mrs. Humphry, John Brown, James DeWitt, Mrs. George Hollister, and Mrs. Stella Coan. For some years the pastors were the superintendents. But since Rev. D. E. Wells' administration Thomas J. Lewis, George S. Fish, David Clary, G. W. Paique, E. J. Squier, and Brainard W. Salisbury have served. The last of these is the present superintendent.

This church has also its Young People's Society of Christian Endeavor, of which William Johnston is president; its Ladies' Aid Society, of which Mrs. G. Fish is president, and its Missionary Society, of which Miss Lizzie Boehm is president

With all these equipments for carrying on the work of the Lord the church of Monroeville may be said to be in a hopeful condition.

REPUBLIC CHURCH.

The following is taken mainly from a sermon preached by Rev. D. D. Bigger, D. D., at Republic, July 14, 1884:—

ORGANIZATION.

In examining the records of this church, we find that on the 17th day of September, 1831, according to notice previously given, a meeting of the Presbyterians residing in Scipio Township was held at the house of Ethan Smith for the purpose of electing ruling elders, and that Abraham Tremain, Rufus Bishop, and Brainard Cleveland were chosen. On the 19th day of April, 1832, the permanent organization was effected by a committee of Huron Presbytery, consisting of Rev. Messrs. James Robinson, E. Conger, and E. P. Salmon. The following persons united in the organization, namely: William Smith, William Van Fleet and wife, Elizabeth Church, Brainard Cleveland, Sophia Cleveland, Rufus Bishop, Susan Bishop, Abraham Tremain, and Martha Tremain.

The church was called the "First Presbyterian Church of Scipio," and the above-named elders were installed. The church was Presbyterian, and adopted the Westminster Confession of Faith as containing the system of doctrine and discipline taught in the Scriptures, but also resolved that a short summary of the Articles of Faith as contained in the Confession be prepared.

PLACES OF MEETING.

The church was formed in Nathan Smith's barn. In the summer time the services were held in the barns of T. R. Roberts and Ethan Smith, alternating to accommodate the members in different parts of the community. In the winter they were conducted in Mr. Smith's house, because it offered more ample accommodations than any other home of the settlers.

It was in Mr. Smith's barn that the first Sacramental table was spread. The ordinance was observed the same then as now, with the exception that a long table, covered with a white cloth, extended across the barn, and around this the communicants were seated, doubtless many from other neighboring churches being present. The minister dispensed the elements from the head of the table. Communion in those days were deeply solemn occasions, and people were accustomed to throng to them from the regions around.

THE FIRST MINISTER.

For perhaps two or three years before 1832 the Rev. James Robinson, who was serving the churches of Melmore and Tiffin, had been preaching here. His sermons, though sometimes nearly two hours in length, were not so tiresome that many of his Christian hearers desired to have them shortened.

The region of these fine farms and the pleasant village of to-day was then mainly a wilderness; for Republic there was just one blacksmith shop and a seven-by-nine store. An itinerant preacher, of any denomination, coming into the community awakened such an interest that all soon knew of his presence. It was not until 1834, the same year the church was chartered, that the village was surveyed and plotted by a man named Shumaker. In this community Mr. Robinson was the first Presbyterian minister who preached stately.

OTHER MINISTERS AND THEIR WORK.

Mr. Robinson supplied the church for a year or more after its organization. In June, 1834, Mr. John McCutchen, a licentiate of the Presbytery of Columbus, began to preach here stately. He was received and ordained by Huron Presbytery in 1835. This was his first charge; he preached as a supply till 1840, when, on the 20th of December, he was installed pastor. This relation was, however, dissolved on the 20th of August, 1841. He is described as a robust, hearty-looking clergyman, very sedate and dignified. He labored earnestly and

successfully. Nearly one hundred were added to the church, and blessings of a spiritual and intellectual character were brought to the community during his administration. At the close of a series of meetings, December 10, 1837, twenty-five were added to the church. Only one of this number remains to tell of the grace given him at that time, Mr. Orange Cooly, the oldest member of sessions.

The next minister after Mr. McCutchen was Rev. Jabez Spicer. He was a practicing physician. He served the church four months, from September, 1841, to January, 1842. His ministry was not a very successful one, for some reason. He never united with the Presbytery. His proper work was, perhaps, that of a physician. But he insisted upon occupying the pulpit. He was a keen-witted man and an Augustinian, in whose make-up there was no mushroom tissue. He was in the habit of invariably discussing the doctrine of predestination. The reason he gave was that he enjoyed seeing the people squirm. He removed to Michigan, where, in his residence in Hudson, for reasons unknown, he took his own life.

Rev. John Whipple supplied the pulpit during 1843. He was an easy-going, modest, social man, ever ready with a goodly greeting to all he met. Seven were added to the church during this period.

Next came Rev. Merrit Harmon, May 23, 1844, who remained about two and a half years, in which time three were added by examination and sixteen by letter.

It was at this period that politics entered into church affairs, and almost made havoc with the vital interests of the congregation. It is, however, to be said to the credit of Mr. Harmon that he would have nothing to do with politics in his representative capacity as a minister of Christ. But about this time the anti-slavery controversy was at white heat. This brought the trouble. Some were radical, others were conservative. Mr. Harmon sought quietly to do his duty, hoping that the right would be victorious at last. As a legacy left to the present and future church, there are ninety-three pages of literature, the

record of an ecclesiastical trial which lasted from October 3, 1845, to July 2, 1846. This church has not yet rallied from the disasters of those sad years.

The sixth minister was the Rev. Calvin M. Ransom, who served from January 2, 1847, till April 3, 1850. He was installed pastor June 29, 1848. During his ministry in Republic, two members were added by examination and fifteen by letter.

On August 25, 1850, Rev. C. R. Sheldon, a young man of prepossessing appearance, very cordial, and devoted to his work, came to the church, and remained until July 7, 1855. He was here ordained and installed pastor October 8, 1851. At the end of his second year he wrote for the Presbytery a condensed history of the church. In that he states that "thus far in his work seven communicants had been received by examination and sixteen by letter, and that the whole number then in communion was sixty-five."

Next followed Rev. F. Putnam, who supplied the church from June 6, 1856, until some time in 1857. Rev. Samuel Montgomery succeeded him, continuing from November 10, 1857, to April 3, 1859.

Rev. J. B. Parlin supplied "three years during the war," from September, 1861, to May 29, 1864.

Rev. William Newton officiated from October 24, 1865, to September 5, 1866. The people of Republic have made but one reflection on him: that was the complaint that he left Republic to devote his whole time to Bloomville and Melmore.

Following this brother beloved, next came Rev. S. R. Lockwood, in 1868. He remained but a short space, and was succeeded by Rev. Henry Rice, whose stay was also brief.

From this time, about 1869, the church was without any supply, scarcely even having an occasional sermon, until 1874. When they were greatly depressed, in 1873, they were visited in the autumn by several members of the Presbytery, who held with them a short series of meetings, seeking their revival. In

March, 1874, Rev. Alvin Baker took up the work of supply, and continued to preach here and at Bloomville until October 10, 1875. He soon afterward went to California, seeking health, where he died in the early part of 1884. He was a man of lovely Christian character, modest, sedate, and a clear preacher. His prayers were remarkable for their earnest, quiet simplicity, and for their fullness of Gospel thought and spirit. To hear him pray was to feel that he knew the Gospel of the Son of God.

He was succeeded, both at Republic and Bloomville, by Rev. Walton Pattinson, who served these churches from July 15, 1876, to April, 1878. Mr. Pattinson was an Englishman, and a man of considerable strength, but he failed to remember that he was preaching in independent America, and that the stern, positive ways that might answer in Europe would not answer here. He was in many ways an interesting brother. With the Republic church he got along pleasantly.

Rev. R. B. Moore came to this church in the early summer of 1880. He found the remnant somewhat discouraged. They had several years previously sold their old house of worship and had secured desirable grounds, hoping ere long to see the way clear to erect a new sanctuary. They were then worshipping in the Baptist church, which that body had kindly offered for their use. In the spring of 1881 they resolved to arise and build.

Subscriptions having been secured to the amount of \$2500, a plan having also been procured, a contract was made with Mr. David Ogden to erect the house. During the summer it was built, and in the month of October, 1881, it was dedicated, Rev. A. A. E. Taylor, D. D., then president of Wooster University, preaching the sermon. Mr. Moore continued to supply the pulpit until the following summer, when he went to Green Spring Academy. Several interesting additions were made to the membership during his ministry.

He was followed at once by Rev. D. D. Bigger, who was supply for about a year and a half. During this time the

people were revived and some further precious additions were made. Mr. Bigger gave to this people the fullness of his heart, but his work at Tiffin demanded his whole strength, and he was compelled in the fall of 1884 to give up Republic.

The church then remained until the fall of 1886 without a regular ministry. At that time an arrangement was made by which this congregation and that of Bloomville should be united into one charge. Rev. M. De Witt Long took the charge, and since he entered upon his work has been giving satisfaction to both churches as a minister of the Word. Only a gracious outpouring of God's Spirit is now wanted to fill the house with both hearers and believers.

Mr. Long retired from this field September 1, 1891.

There have been in all eighteen ministers who have supplied this church, three of whom, McCutchen, Ransom, and Sheldon, were installed as pastors. Recently Mr. James A. Patterson, a student, has been preaching as a temporary supply.

PLACES OF WORSHIP.

Since the organization, and the days when the services were held in the homes and barns of Mr. Roberts and Mr. Smith, there have been four church edifices erected by this people.

The first of these was completed in the winter of 1831-2. It was located one mile south and about fifty rods east of Republic, on the Anway farm. The materials used were a choice selection of logs from the virgin forest and the storied "chinkin' and daubin'." In this primitive house of worship the Presbytery met to draft a Covenant in consonance with the Westminster Confession of Faith, and by this presence it was dedicated to the service of Almighty God.

The second church was built in 1837, under the direction of Rev. John McCutchen, and initiated by a series of meetings which were productive of great good. This building has been transformed into a dwelling, and may be seen at the southwest corner of the block adjoining the present sanctuary.

The third house of worship was erected about 1846. It is

at present doing duty as a warehouse, having been sold in 1878 or '79 to the firm of Stickney & Dentler. Its original cost was about \$3000, and it was finished during the ministry of Rev. Merritt Harmon.

The fourth sanctuary is the pleasant building in which the congregation now worship. It was completed in the fall of 1881 and dedicated in October. This house cost about \$4000. The Board of Church Election gave \$500 of that. Great earnestness and liberality were shown by the congregation in their efforts to pay the debt. Much devolved upon the ladies, and they have nobly met the responsibility. The church has been fully paid for.

The committee who had charge of the matter in securing funds and erecting the house were E. T. Stickney, E. C. Smith, Orange Cooley, R. R. Porter, Lyman Payne, and R. B. Moore.

ELDERSHIP.

Since the organization of the Republic church there have been twelve elders. At the organization three were elected and installed—Abraham Tremain, Rufus Bishop, and Brainard Cleveland. In 1838, April 11th, Joseph Curtin and Ethan Smith were ordained; in 1842, January 22d, Gaylord Smith was ordained; Joseph Creque, Orange Cooley, and Henry Chamberlain, October 31, 1851; Elroy Smith, in 1874; R. B. Porter and Lyman F. Payne, October 6, 1877.

From the records and other sources it appears that these twelve elders, with one exception, have been faithful men. The unfaithful one, honored with so noble a position, was suspended four years after he had been solemnly ordained to his office. He had turned his back upon Christ and His Church, declining all Christian duty such as he had covenanted to perform.

The present Board of Elders is composed of Orange Cooley, Elroy C. Smith, and Rush R. Porter.

A Woman's Missionary Society was organized in the Republic church September 4, 1889, by Mrs. M. De Witt Long. The officers chosen were: Mrs. Laura Ogden, president; Mrs. Frank

Fox, vice-president; Mrs. Lizzie Anway, secretary, and Mrs. Patience Beigh, treasurer. The next year these officers were re-elected, excepting that Mrs. Flora A. Charles was made secretary. These are the officers at present.

THE CHURCH AND SOCIETY.

At the formation of this church there were ten members. The number increased in a few years up toward 100. It began amid troubles to decrease. It is now composed of a very pleasant class of people and numbers thirty communicants. The oldest present member is Mrs Emma Stickney, one of the most excellent of women, who has been a communicant with this fold for over fifty-six years. The next in years is Elder Orange Cooley, who united in 1837. This people have kept alive and sin hopeful vigor, during the greater part of its history, a Sabbath school. Mr. E. C. Smith was for a number of years its superintendent. Its music, as was that of the other services, was conducted by Edwin Bogart, who had the assistance of his sisters and of others.

Throughout most of its history this organization has had a "Presbyterian Society," in distinction from the church. This society manages the financial and general interests of the congregation. It is composed of such as ally themselves with the organization, whether they be communicants or non-communicants. It has its own regular business meetings.

Of this society Mr. E. T. Stickney has for many years been the honored president. Unfortunately for him, he is not a communicant, but he has, through most of his long and eventful life, been a beloved and interested supporter of the church. He has for some time been lingering on the border-land between the two worlds, and many an earnest and tender prayer goes up for him, that in the light of the Son of God he may behold the Divine glory, and that through faith he may receive the full and free salvation which the God of Love and Grace so freely offers. A pleasant people, a lovely sanctuary, with a faithful ministry, what more can be wanted but the rich blessing of the Spirit, who renews, sanctifies, and comforts?

THE CHURCH IN FREMONT.

On the 30th of November, 1883, the church of Fremont celebrated the fiftieth anniversary of their organization. On this occasion Mr. Isaac M. Keeler, one of the elders, read a history of the church, gathering his facts mainly from an article in the "History of Sandusky County," of which Dr. E. Bushnell was the author, and from the records of the session. Upon the same occasion an address was delivered by Dr. Bushnell. From these sources we gather the following account of this church:—

FIRST THINGS.

The pioneer preacher among the sparse settlers of this region was the Rev. Joseph Badger, of the Synod of Pittsburgh, Pa., though originally from Connecticut or Massachusetts, who, in 1805, made a tour west as far as Michigan. On the 14th of June he crossed the Sandusky River, swimming his horse by the side of a canoe. On his return from Michigan he preached in Lower Sandusky, July 26th, to the Indians. Here he met Rev. James Hughes, and together they arranged with the Indian chief for preaching to his people.

In May, the next year, Mr. Badger made another visit, and an Indian, by the whites called Barnett, was converted, and was ever afterward counted a steadfast and faithful Christian. For many years Mr. Badger continued his labors here, and the evidence of his good works and teachings were manifested in a better state of society. Through his persuasions many of the Indians discontinued the use of intoxicating liquors, and the dealers therein abandoned the town. In the fall of 1809 there were rumors of a war with England. Mr. Badger made an appointment for the Indians to meet him in Lower Sandusky (Fremont), and his address to them was so convincing that they resolved to take no part in the war if it came. This Christian man's faithful seed-sowing in the hearts of the dusky aborigines and the few white settlers from the East, throughout all this valley, was, no doubt, with the blessing of the

Divine Master, productive of precious harvesting in the heavenly fold of souls won for Jesus.

In 1849 Mr. Badger died at Perrysburg. A few years ago the Presbyterian Synod contributed money to place a stone at his grave.

After the lapse of some years several families of Presbyterians settled here, and occasionally a minister of our Church would preach. Among them was Rev. James Robinson, who held services and administered the Lord's Supper in a log school-house, which is yet remembered as being upon the site now occupied by the High School building.

THE CHURCH ORGANIZED.

On the 30th of November, 1833, a meeting was held in the Court-House of Lower Sandusky, by previous appointment, to organize a Presbyterian church. The ministers present were the Rev. Messrs. E. Conger, Xenophon Betts, and Ellory Bascom, members of the Presbytery of Huron.

The meeting was opened in the forenoon by prayer, when the following persons were found ready to unite in the organization, namely: David Camp and Elizabeth, his wife; Elvira, wife of Rev. Ellory Bascom; Jacques Hulbard and Sophia, his wife; John Magee; Alexander Ross and Hannah, his wife; James Ross and Catharine, his wife; Joseph Cookson and Mary, his wife; Eunice, wife of Jeremiah Everett; Samuel Moore and Elizabeth, his wife; Nancy, wife of Isaac Cookson; Margaret Nyce; Samuel Crowell and Mary, his wife; William C. Otis, Henry Spohn, and Ruth Magee. Of these twenty-two persons, twenty had letters certifying their membership in churches in different parts of the country, and two came in by profession. The certificates were read, the candidates examined in respect to their doctrinal and experimental knowledge of the Gospel, and approved, when a recess was taken till three o'clock in the afternoon. After the recess a sermon was preached by Rev. Enoch Conger from the words: "Marvel not, my brethren, if the world hate you."

After the sermon the above-named persons publicly assented to the Confession of Faith, and entered into covenant with God and each other, and were pronounced a church of our Lord Jesus Christ, and charged to walk in the order and harmony of the Gospel.

Immediately after these services, a meeting of the church was held, and Messrs. David Camp and William C. Otis were chosen ruling elders and John Magee clerk of the church. Public service was again held in the evening, and after sermon the elders-elect were ordained and installed. The organization was Presbyterian, and at the spring meeting of Huron Presbytery was taken under its care, and has ever since been attached to that body.

PLACES OF MEETING.

For some time the society met in the Court-house, which renovated building is now (in 1889) the residence of Rev. H. Lang, pastor of St. John's Lutheran Church, in the log school-house before spoken of, and in a building on Front Street, now occupied as the site of a business block. Prayer meetings were held at the residences of the members of the church. In March, 1836, the Legislature of Ohio passed the act incorporating "The First Presbyterian Church of Lower Sandusky." Jacques Hulbard, Samuel Crowell, and William C. Otis were the first trustees.

After this, some time previous, however, to 1840, the church secured as their meeting house a two-story frame building belonging to Isaac Prior, situated on the south side of State Street, east side of the river, but a few rods east of the bridge. This building still stands, and is occupied as a tenement house.

In the spring of 1844 the congregation resolved that it was expedient to make effort to erect a more suitable house of worship. The lot upon which the present church stands was selected, and the trustees directed to purchase it.

In May a Building Committee was appointed, and on the 10th of January, 1847, the house was completed and dedicated.

Its size was 45 x 60 feet, and it was occupied continuously until the last Sabbath in March, 1869. In 1852 a brick lecture and Sabbath-school room was built on the west side of the church, which was used as long as the church stood.

But with the growth of the city the needs of the congregation demanded a larger building and increased accommodations.

At the annual meeting in January, 1869, by a vote of the church, the trustees were instructed to raise, if possible, \$25,000 in subscriptions and, if successful, to proceed to the erection of a more commodious house of worship.

The subscriptions were cheerfully made, and the demolition of the old church commenced March 29, 1869, preparatory to the laying of foundations for the new. For ten months, while the present sanctuary was in course of erection, worship was conducted in Birchard Hall, on Front Street. In the fall and winter the basement rooms were finished, so that from January, 1870, services were for a time held therein.

The 27th of April, 1873, the completed church edifice was dedicated free of debt, having cost nearly \$40,000, Sardis Birchard and F. S. White each contributing the munificent sum of \$7000.

THE MINISTRY.

The Rev. Ellory Bascom was the first minister, dating from the formation of the church. He was preaching here at that time and remained a little more than one year. In May, 1835, Rev. Enoch Conger came and continued two years. Rev. John McCutchen preached for a short time, commencing in May, 1837. He was followed by Rev. H. A. Reed, who began in October, 1837. Just how long Mr. Reed remained is not stated, but he was succeeded in November, 1838, by Rev. Ferris Fitch, who was installed the first pastor May 16, 1839. He was released from this pastoral relation May 8, 1844. In September following Rev. Wm. W. Baekus was called, and occupied the pulpit for a few months. In May, 1846, Rev. F. S. White accepted a call from the church to become its pastor and was

installed October 20, 1847. Most acceptably did he discharge the duties of his calling until poor health compelled him to ask a release, and Presbytery dissolved the relation June 29, 1852. November, 1852, Rev. Henry A. Rossiter came and remained a little more than two years, followed by Rev. Francis Hendricks, in July, 1885.

On the 12th of May, 1857, Rev. Ebenezer Bushnell was installed the third pastor of the church, and ministered with great satisfaction to the members of the congregation until September, 1882, a period of more than twenty-five years. The Lord blessed his labors abundantly. The pastoral relation was dissolved that Dr. Bushnell might go to Cleveland to accept the position of treasurer of Adelbert College. On the 28th of November, 1882, Rev. Charles E. Barnes was installed, the fourth *pastor* in the history of this church, and the eleventh minister in fifty-nine years. His pastorate has from its commencement been one of marked success, as might be expected from the facts that he is a man of able and earnest faithfulness and has had as his predecessor in this field for so long a time Rev. Dr. E. Bushnell. It shall come to pass "that one soweth and another reapeth." Mr. Barnes still continues, and his labors are followed with blessing. The church has grown from year to year.

REVIVALS.

In the summer of 1837, under the preaching of Rev. John McCutchen, noted for his success on special occasions, there was an extensive revival—in fact, the largest of any in the history of the church. How long the meetings were continued, or who assisted in the labors which brought the ingathering of souls, the records of the session do not state. On Sabbath, July 16th, there were received into the communion of the church six persons by letter and forty on profession of their faith, some of whom became prominent members and officers of the society. Several of these are yet living, here or elsewhere. In April, 1843, eight were received on profession. Between January and July 4th of 1845 twenty-eight were received on pro-

fession and eight by letter. In May, 1850, sixteen were added; in May, 1859, thirty-two; in May, 1865, seven; in May, 1866, eight; in May, 1867, seven, and in March, 1872, eleven. In the first four months of 1873 twenty-five were received on profession. All of these were witnesses to the fact that this church has enjoyed not a few seasons of special revival, while in the meantime other accessions were gradually being made. The largest number of communicants in this church in the past have come in under the ordinary use of the means of grace rather than under special and protracted services. Yet there have been special and precious seasons of revival grace. With the week of prayer at the beginning of 1883, the new pastor and a majority of the members of the church who attended these services felt that the Spirit of the Lord Jesus was moving their hearts to do more personal work in winning souls. The meetings were continued four weeks after the week of prayer, but were then interrupted by the storm and flood of the first week of February. After an interval of two weeks they were resumed. As the result, on the 4th of March twenty-four were received on profession and eight by letter. The whole number received in the course of the year was sixty-two. The total membership was, November 30, 1883, 255. Since that time the Lord has so abundantly blessed the labors of His servant and people that large additions have from time to time been made. In April, 1888, the total membership of the church reported to Presbytery was 315. Since then, in the winter of 1888-9, the Lord again visited this Zion, and thirty-one were added, and in 1891 forty-one were added, and the whole number of communicants is now 380.

THE SABBATH SCHOOL.

A Sabbath school was commenced in Lower Sandusky in 1831, of which the school of this church is the continuation. It was commenced with five scholars; Mrs. Wooly was superintendent, Mrs. Ogle a teacher, and Mrs. W. Morrison,

daughter of Mrs. Wooly, and who was with the church at its semi-centennial, was one of the pupils.

Prominent among the superintendents were C. J. Pettibone, Dr. Frank Williams, and J. B. G. Downs. Elder C. R. McCulloch came to the school in 1840. In 1850 he became the superintendent, and has held the high position nearly ever since, through a period of about forty years, seldom missing a Sabbath in a year from presiding over the school during that time. He ranks among the oldest and best Sunday-school superintendents in the State.

The membership for some years past has enrolled over three hundred pupils. Scarcely a year has gone by without some, from influence of teachings in this school, having given evidences of the new birth, and enrolling themselves as the disciples of the Great Teacher. The weekly contributions taken in the school during Mr. McCulloch's superintendency have amounted to over \$1800. This, besides some six or seven hundred dollars given by the congregation, has been spent in the purchase of books for the use of the school and for missionary purposes.

Mr. F. H. Dorr has for over thirty years been the librarian of the school. He has also been the only organist of the church and Sabbath school, serving cheerfully because of his love for the work. In January, 1891, Mr. O. B. Love was elected superintendent of the school.

Two persons formerly members of this school and church are now missionaries in Soochow, China. Many years ago George F. Fitch and Mary McLellan were among the little ones of the Sunday school, Miss Martha Raymond their teacher. They both made profession of love for Christ and united with the church. George F. Fitch graduated at Hudson College and Lane Seminary. Mary McClellan received her education in the Union schools and at Painesville Seminary. In 1869 they were married, and in October, 1870, sailed from San Francisco for China, under appointment from the Presbyterian Board of Foreign Missions. Mr. Fitch was the fourth son of Rev. Ferris Fitch,

the first installed pastor of this church. His honored mother, after the death of her husband, Mr. Fitch, married Samuel Hofford, one of the elders of the church, and continued to abide in Fremont, thankful to be permitted to give her son to so noble a cause. Mary, the wife of the missionary, is the second daughter of R. W. B. McClellan, one of the former elders of the Fremont church.

THE ELDERSHIP.

The church has had seventeen elders. The first two were David Camp and Wm. C. Otis. March 31, 1838, Ezra Williams was elected; in November, 1841, Samuel Hofford; in November, 1843, Samuel Clark, Samuel Crowell, and Dr. Frank Williams were elected. Mr. Crowell declined to serve, and C. J. Pettibone was chosen in his stead. In January, 1848, George Wall; in April, 1849, J. B. G. Downs; in January, 1852, Joseph T. Ross and Thomas Gillmor; in February, 1856, Dr. T. Stillwell and R. W. B. McClellan; on April 30, 1869, C. R. McCulloch and I. M. Keeler were chosen, and on March 23, 1884, Edward Loudenslager and John G. Fitch were ordained. The present acting elders are: T. Stillwell, C. R. McCulloch I. M. Keeler, E. Loudenslager, and John G. Fitch.

SOCIETIES.

The Ladies' Church Aid Society was organized May 3, 1869; the Woman's Foreign Missionary Society, January 3, 1878; the Young Ladies' Home Missionary Society in October, 1879; the Do-Something Mission Band in 1879; the Young People's Association, May 25, 1883.

The present officers of the Woman's Foreign Missionary Society are: Miss Lucy E. Keeler, president; Mrs. C. S. Beelman and Mrs. J. P. Moore, vice-presidents; Mrs. Geo. H. Otis, secretary, and Mrs. H. G. Sheldon, treasurer.

The officers of the Home Missionary Society are: Mrs. W. P. Vrooman, president; Mrs. H. A. Van Epps, vice-president; Miss Clara Stahl, secretary, and Mrs. L. Wilson, treasurer.

The officers of the Ladies' Aid Society are: Mrs. George

Zimmerman, president; Mrs. Mary Hedrich, vice-president; Mrs. Clara Heim, secretary, and Mrs. George Kinney, treasurer.

The officers of the Young People's Association are: Miss Mary O. Miller, president; Gilbert Hall and Miss Helen G. Millis, vice-presidents; Miss Lara Cox, secretary, and Wesley Fouke, treasurer.

MANSE.

In the summer of 1890 an excellent parsonage was erected at a cost of \$4000. The committee having the matter of building in charge were E. Loudenslager, J. Fitch, A. E. Rice, and S. Brinkerhoff.

PASTORAL REMINISCENCES.

Rev. E. Bushnell, D. D., whose pastorate in this church was the longest it has had, on the occasion of the semi-centennial related some interesting experiences which he had during his term of service. The following are not only *interesting*, but of such *value* that we cannot refrain from giving them a place in this history of the church.

He said: "Some of the deepest impressions made upon my mind were produced by occurrences which very few witnessed, and not many ever knew of; *e. g.*, my practical estimate of Pantheism was formed by conversations which I had with an old man shortly before his death. He had sent for me to come and see him, and he said to me: 'I have been accustomed to commune with my Maker as I have seen Him in the clouds, and heard Him in the winds, and beheld His presence in the aspects of nature. But now I need Him, and He is not here. I feel after Him, but I cannot find Him. All is vacancy, and I want you to tell me what is the Gospel which you preach. I don't know it.' I told him as simply as I could; and he wanted me to come and see him the next day. Then he said: 'I have carefully thought over what you said, and it all seems reasonable and adapted to me. But yet I can't believe. Oh! I would give the world if I only could believe!' and he wrung his hands in utter anguish. In a week or two, however, he seemed

to find rest. I have passed by his grave-stone many times, but never without thinking of his sad words.

“Another case which deeply impressed me was that of a cooper, whom none of the church knew, so far as I ever learned. He had called me to bury a child, and I saw that he also would pass away before long. As he was poor, I feared that he might be in want, and called to inquire. This led to a second visit, though there was no occasion for material help. He was very neatly dressed, and lying on a lounge. He soon gave expression to the conviction that his days were few. I then asked him if he felt prepared for what seemed to be before him. He replied : ‘I have been in the habit of believing that we shall all be saved.’ Then I simply asked him one question, namely, ‘Do you think that a good reason for neglecting to repent of sin and believe on the Lord Jesus Christ?’ The effect of this question for a moment alarmed me; for he bounded from his reclining posture, burst into violent weeping, and exclaimed, ‘Oh! but this matter ought to have been attended to before.’ This incident remains in my mind as an illustration of the practical worthlessness of Universalism. This man lived some weeks and seemed to come to true faith.

“Another case of a different kind : About fifteen years since there appeared to be some unusual seriousness in the congregation. I asked persons to remain after prayer-meeting if they wished for personal conversation. One evening two ladies remained. One of them said she habitually read the Bible and prayed. ‘But,’ she said, ‘I don’t think I am right.’ I told her I would call next day and she might tell me her difficulties; but I could not do it, and two subsequent attempts to find her failed till two Sabbaths had passed. Meanwhile on the evening of the second Sabbath, about an hour before church time, I felt unaccountably averse to preaching the sermon I had prepared; I threw it aside and preached on a totally different theme. On Monday I found the lady and inquired into her difficulties. ‘Oh!’ said she, ‘you removed them last night.’ And from that on she was an unwavering Christian.”

OLENA CHURCH.

This church was organized at the house of Daniel S. Morse, in Bronson Township, Huron County, April 23, 1835, by a committee of Huron Presbytery, consisting of Rev. E. Conger and Deacon Joseph Pierce, with fifteen members, eight male and seven female.

It was organized as a Presbyterian church, and named "The Presbyterian Church in Bronson." The Confession of Faith and Covenant prepared by the Presbytery, and in general use throughout that body, was the basis on which this church was formed. At the time of the organization, in April, there were no elders elected; but on the 6th of June following the church met at the Centre School-house and elected Thomas Lawrence elder for three years, John Hagaman for two years, and Daniel S. Morse for one year. The use of the school-house as a place of worship was objectionable to a few of the inhabitants, and the place of meeting was soon changed to Angell's Corners—now Olena.

The church continued with usual prosperity under the labors of Rev. T. Kennan and Rev. J. Edwards until the spring of 1840. At this time Rev. E. P. Salmon commenced preaching to this people. He had before this been preaching to the church of Peru. While officiating there he had been tried by the Presbytery on the charge of falsehood in business transactions. The charge was not fully sustained, though Mr. Salmon was reprovved by the Presbytery for the imprudent use of language. Not improving, he was, two years later, in 1840, arraigned upon the charge of using harsh and slanderous language, of falsehood, and of striving to destroy the peace and prosperity of the church of Peru, with other misconduct. This time the charges were sustained, and Mr. Salmon was suspended from the ministry for one year, and longer unless he gave satisfactory evidence of repentance. His conduct was, however, so defiant of all Presbyterian, or Church law, that in the following year, 1841, he was solemnly deposed from the

ministry. He proved to be a troublesome man, but he had his friends. In the spring of 1840 the subject of the erection of a house of worship began to be agitated by the Bronson church people. Mr. Salmon was at that time their minister. The church was unanimous as to the necessity of a building, but was divided as to the location. The members living near the Centre desired it located there, while those in the vicinity of Angell's Corners regarded that as the better location. The division of sentiment resulted in a division of the church. The Centre portion, under the lead of their minister, Mr. Salmon, who still continued to preach in defiance of his deposition by the Presbytery, withdrew, and formed a Congregational Society, taking with them the records of the church. This division took away a large part of the membership. They renounced the Presbyterian organization and their connection with Huron Presbytery. The remnant of the church applied to Presbytery for advice in the autumn of 1840, requesting still to be considered the Presbyterian Church of Bronson, and under the care of the Presbytery. The request was granted, and the people were advised to continue their meetings. They soon erected a small frame building in Olena, which in after years was still used as a Sabbath-school room when the larger house was in use. The Congregational church, soon after their secession, erected a house of worship a mile north of the Centre, on land which was donated by Mr. Bethuel Cole. It continued in a fair degree of prosperity until the organization of the Congregational Church in Norwalk, when it was disbanded.

During the year from February, 1841, to April, 1842, the Presbyterian church of Olena was under the care of Rev. E. Scott. In July, 1842, Rev. E. P. Sperry commenced preaching one-half his time, giving the other half to the church of Peru. From this time to the present these two churches have been united under one ministry. Mr. Sperry continued to supply until March, 1846. For a few months succeeding him Rev. A. H. Barr preached to these churches. In February, 1847, Rev. J. M. Hayes began to labor here, and continued for about three

years, when he retired to take charge of the Young Ladies' School in Norwalk. From December, 1850, to December, 1851, Rev. Joel Talcott was the stated supply. He was followed by Rev. E. Conger, who began his labors in February, 1852, and continued till June, 1855. In August of this latter year Rev. John McCutchen commenced his ministrations, and served these churches for five years.

He was followed in a few months by Mr. J. D. McCord, a licentiate from the Congregational Council of Cincinnati. His services began with September, 1861. He was received by the Presbytery in October, 1861, and on the 16th of September, 1862, he was ordained and installed pastor. In March, 1865, this relation was dissolved. In the following May Rev. Hubbard Lawrence began to supply these congregations, and continued until April, 1868. From that time to January, 1870, the church was without a stated ministry, but was partially supplied by Rev. Marcus Palmer, the quondam missionary to the Indians.

In December, 1869, Rev. T. D. Bartholomew began to minister to these churches, and officiated till the beginning of the year 1878. He was succeeded by the Rev. A. Cone in February, 1878, who served till April, 1881. In February, 1882, Rev. T. C. Thomas entered this field, and preached until December, 1885. After he retired, until the autumn of 1887, the ministerial supply was mainly through the students of Oberlin. In the summer of 1887 Mr. James P. O'Brien, an alumnus of the College and Seminary of Oberlin, began preaching to this people, and, being called to the pastorate, at a meeting of the Presbytery held at Olena on the 31st of October, 1887, he was ordained and then installed. He continued the active and acceptable minister till September 1, 1890. Since that time several ministers and licentiates have, in turn, visited and preached to this church.

HOUSE OF WORSHIP.

The small building erected in 1841-42 served the purposes of the congregation for twenty years. In 1861 need was felt for a larger and better building, and the present brick sanctuary was erected, it is said, mainly through the earnest efforts of Elder Thomas Lawrence. The cost was something over \$2300. It contains a fine bell, the cost of which was \$450. There is also a pleasant pastor's manse, which is valued at about \$2000.

This church has passed through many trials and discouraging circumstances. It has experienced serious difficulties within itself, yet it has survived them all, and now, with its membership of over an hundred, bids fair for the future.

ELDERSHIP AND GROWTH.

This church has been mainly Presbyterian in government. Its elders have been, in the order of their election, as follows: Thomas Lawrence, John Ernsberger, Jacob Shepherd, John Langan, James Park, Nathan C. Spencer, George Conklin, Ebenezer Osborn, Abijah Burras, and John B. Darling.

The session is now composed of John Ernsberger, James Park, Abijah Burras, and John B. Darling.

Not much change has been made in all these years in this board of spiritual managers of this fold. The church has not grown rapidly, or at any time by very large accessions. Yet, with all its trials, it has had some precious seasons of quickening grace, in which the blessing of God has been realized. In 1848 there was such a season, resulting in the addition of seven to the church. In 1852 there was another, when eleven were received, while the older members were sensibly quickened. In 1859 there was a deeper awakening in the community, which brought into fellowship with God's people thirty-two persons. Another in 1861 added fourteen. In 1872-73 the revival wave, which reached out in all directions from Norwalk, visited this place, and forty-four souls were the fruits gathered. Then, again, in 1882 there were twenty-seven

additions. These seasons were all regarded as special, the church was revived, and the truth was more than ordinarily effective.

SABBATH SCHOOL AND MISSIONS.

The Sabbath school was organized about the year 1840. The earlier superintendents were: Thomas Lawrence, John Ernsberger, James Langan, Joseph Brown, and Joseph Park. Mr. James Park is the present superintendent, and has been continued in the office for twenty-seven years. The school is in a flourishing state, and is doing good work.

The Woman's Missionary Society was organized in 1875, under the ministry of Rev. T. D. Bartholomew. The officers then chosen were: Mrs. James Park, president; Mrs. T. D. Bartholomew, vice-president; Mrs. David Summerliss, secretary, and Mrs. James H. Herrick, treasurer.

A few years later, under the ministry of Mr. Thomas, when the society was doubtless brought into the presbyterial arrangement of women's societies, the officials were: Mrs. M. E. Thomas, president; Mrs. R. Park, vice-president; Mrs. E. M. Burras, secretary, and Mrs. W. T. Hall, treasurer.

The officers now are: Mrs. James Park, president; Mrs. Abijah Burras, vice-president; Mrs. Robert Park, secretary, and Mrs. William L. Burras, treasurer.

THE CHURCH OF HURON.

BY REV. W. T. HART.

One of the first things that attracts our attention is the fact that until so late a period there was no church organization here of any kind. This township had some inhabitants before the War of 1812, and after the war was over it soon began to be occupied. Just when the town at the mouth of the river was founded, I have not been able to learn. As early as 1824 there were a few houses here. John W. Wickham, Sr., says that when he came here, in 1833, there was a population of

one thousand, and that by 1835 Huron was as large as it is now; and that by 1837-8 there was a population of two thousand. And yet there was no church organization here of any kind till 1835, and very little preaching. This seems all the more strange when we remember that in towns all about there were churches founded at a very early day. At Lyme a church was organized in 1817. At Spear's Corners, now Avery, a church was organized April 25, 1818, and called the Congregational and Presbyterian Church of Huron. It was soon moved to Milan, and became the Presbyterian church of Milan. In that same year, 1818, a church was organized at Florence and Vermillion; and in 1823 a Congregational church was organized at Berlin. In 1820 Rev. Lot B. Sullivan preached half of his time in the school-house near Philo Adams. At a very early day—some say as early as 1811—Alvan Coe taught school in the town, and was accustomed to hold religious services. Afterward he went into the ministry, and came back and preached occasionally. After Rev. E. Judson came to Milan, in 1829, he was accustomed to come to Huron to preach occasionally, and in the summer of 1834 he preached alternate Sabbaths, at 5 P. M., in the school-house.

In 1834 Rev. A. Newton visited Huron. The people were pleased with him and asked him to remain with them, but he declined and returned to the East. The next year he accepted a call to the Presbyterian church of Norwalk, of which he was pastor for thirty-five years.

CHURCH ORGANIZED.

This church, the first in the town of Huron, was organized February 10, 1835. It appears that Rev. J. W. Beecher came to this place in 1834. He bought the lot now owned and occupied by Mr. Winchell. It was covered with hazel brush. This he cleared off, and here he built him a small house. In front of his house, partly in the street and partly in the corner of the park, stood the school-house. This school-house was afterward moved to the corner of the street where now stands what

is known as Pierce's blacksmith shop. It was afterward moved again, and is now a part of the house owned and occupied by Mr. Duncan. It appears that a committee was appointed by Huron Presbytery to visit this place and organize a church, if thought best; and this is a record of the meeting that was held:—

“At a meeting convened at Huron, on Tuesday, the 10th day of February, 1835, for the purpose of taking into consideration the propriety of organizing a Presbyterian church in that village, the following persons presented certificates of membership in their respective churches, and of dismissal from the same, viz.: John T. Roberts, Margaret Roberts, Jerusha Jenkins, Clarissa Homan, Lucretia Newkirk, and Mary Jones, of the church in Milan, O.; Alpheus Sheffield and Dorothy Sheffield, of the church in Painesville; Richard Morrill and Jane Morrill, of the church in Mount Leigh, O.; Eli Holliday, Catherine Holliday, Horace Holliday, of the church in Greenfield, O.; Achsa Beecher, of the church in Woodbury, Conn. Josiah Tracy and Cynthia Wadsworth were received upon profession of their faith.

“The above individuals were unanimous in their willingness to abstain from the use and traffic in ardent spirits, as an article of drink, and it is their wish that the church should be organized and governed on the same principles.

“The Confession of Faith and Covenant recommended by Huron Presbytery was then adopted. The members present gave their assent to the Confession and Covenant, and were declared to be a church of Jesus Christ and entitled to all its ordinances and privileges.

“Eli Holliday and Richard Morrill were elected elders and deacons. Adjourned to meet at the school-house at six o'clock this evening. Closed with prayer.

“Met in the evening at the school-house according to adjournment, and after a sermon by Enoch Conger, from Proverbs xi, 30, ‘He that winneth souls is wise,’ the elders or deacons-elect

were regularly ordained and installed into their office as elders or deacons of this church."

This record of the meeting was signed by Rev. Messrs. Enoch Conger, Xenophon Betts, and E. Judson, they constituting the committee who organized the church.

This was the first church organized in Huron. It had a membership of fifteen—six males and nine females.

HOUSES OF WORSHIP.

The school-house was soon moved to the corner now occupied by the blacksmith shop. The church continued to worship there until about 1840, when they were unexpectedly favored with a more comfortable and commodious house of worship. Ara Sprague, Jabez Wright, James Sly, and Josiah Tracy each owned a quarter interest in the house now occupied by Mr. Alvord. This house was seated and furnished for church services. The owners then allowed the congregation the use of it for worship for a small sum per year. That was the home of this church from about 1840 to 1854.

After Rev. C. H. Taylor came to Huron as minister of this church, in 1850, the work of preparation for a new house of worship began, and was prosecuted with great energy. Mr. Taylor himself entered into the work with zeal, and it is sometimes called Mr. Taylor's monument. But he was ably assisted by the Building Committee, consisting of J. W. Sprague, Clark Woodward, and Horace Holliday.

The following is from the church records, in the handwriting of J. W. Sprague, who was church clerk:—

"Huron, January 4, 1854. Pursuant to appointment and notice, Presbytery met, and the church edifice, just erected and completed by this church, was dedicated to the service of Almighty God. Dedicatory prayer by Rev. E. Cole; dedicatory sermon by Rev. C. H. Taylor. In the afternoon Presbytery again met, and Rev. C. H. Taylor was ordained and installed pastor of this church."

The history of the church buildings would be incomplete without mention of the comfortable parsonage erected in 1884.

THE MINISTRY.

This church has had the services of eighteen pastors and stated supplies, as follows, with the number received by each. Rev. J. W. Beecher, from 1835 to 1837, 35 accessions. Rev. Ferris Fitch, from October, 1837, to January, 1838, 13 accessions. Rev. Seth S. Smalley, from August, 1839, to April, 1841, 2 accessions. Rev. S. Dunton, from February, 1842, to May, 1844, 19 accessions. Rev. E. Cole, from December, 1844, to January, 1850, 7 accessions. Rev. C. H. Taylor, from October, 1850, to March, 1858, 46 accessions. Rev. W. T. Millikin, from June, 1858, to November, 1858. Rev. Dr. George E. Pierce, from March, 1859, to June, 1859, 2 accessions. Rev. J. G. Rositer, from June, 1859, to September, 1865, 35 accessions. Rev. J. D. Jenkins, from January, 1866, to July, 1866, 3 accessions. Rev. H. B. Dye, from October, 1866, to March, 1871, 26 accessions. Rev. A. Baker, from January, 1872, to July, 1873, 44 accessions. Rev. H. B. Rice, from June, 1871, to October, 1871. Rev. C. K. Smoyer, from August, 1873, to November, 1878, 31 accessions. Rev. J. H. Snowden, from March, 1879, to January, 1883, 26 accessions. Rev. E. L. Dresser, from April, 1883, to October, 1885, 30 accessions. Rev. E. O. Hoyt, from November, 1885, to May, 1886. Rev. W. T. Hart, from May, 1886, to August, 1892, 83 accessions.

ELDERS AND DEACONS.

In the early history of this church those who were elected to the office of elder held also that of deacon. The first elders or deacons were Eli Holliday and Richard Morrill. September 3, 1838, Josiah Tracy and Benjamin Turner were chosen elders, and Giles Chapin deacon. June 13, 1857, James Anderson, Horace Holliday, Squire L. Wilson, and J. W. Sprague were elected elders, or deacons. Mr. Sprague declined to serve. November 14, 1863, Lyman Scott was elected elder. May 2, 1869, Dr. J. T. Cushing and Stark Adams were chosen elders. March 23, 1877, A. J. Brainard and Reuben Turner were elected. At that time Mr. Turner declined to serve. October 20, 1881,

Mr. Turner was again chosen, as was also Dr. E. J. Goodsell. The latter has removed to Norwalk, and there have been added by election and ordination to the session in 1888-9: Charles Anderson, James Anderson, Horace H. Brundage, and George Rosekelly. Since that time Charles Anderson has been dismissed by letter, and the board of elders is now composed of A. J. Brainard, Reuben Turner, James Anderson, Horace H. Brundage, and George Rosekelly.

REVIVALS AND GROWTH.

This church has been blessed with some very precious revivals. Perhaps the most extensive was that of 1873, when Rev. Alvin Baker was pastor. In that year there was a very general work of grace throughout this region, and thousands were added to the various churches in this and the adjoining counties. Thirty-four were reported as received that year, the largest number in any one year in the history of the church. The next largest number received in any one year was that of 1887, when twenty-five were added. The next largest was the number of twenty-one received in six months of Mr. Smoyer's first year. The next was the twenty received by Mr. Dresser.

Of the first half of all the members added to this fold the greater number were by letter; of the second half much the larger number have been by profession of their faith.

The church began with a membership of fifteen. In 1853 the whole number in communion was thirty-six, though there had been upon the roll 100 names, a fact generally observable in this region, and showing the frequency of removals. By 1860 the membership had grown to seventy. In 1868 there were eighty-one members. In 1874 there were 106. In 1880 there was a reduction to eighty. In 1887 there were 110. In 1889 there were 125, and now, in 1892, with gradual and permanent growth, there are 135.

THE SABBATH SCHOOL.

There is not much to be gathered from the records of the Sabbath school of this church during its earlier years. It is known, however, that Josiah Tracy was the first superintendent, and that the school was held in the school-house. The present superintendent is the pastor, Rev. W. T. Hart. The state of the school is prosperous. It has upon its roll over two hundred and eighty names.

A Young People's Society of Christian Endeavor was organized in May, 1887. It proves to be one of the helpful features of the church.

MISSIONARY SOCIETY.

The ladies have had their Society for Missions. The one organization embraces the interests of both the home and foreign work.

The first president of this Society was Mrs. J. H. Snowden. Since the organization, besides Mrs. Snowden, Mrs. J. P. Esch, Mrs. E. L. Dresser, Mrs. E. J. Goodsell, Mrs. C. B. Hart, and, perhaps, others have presided. The present officers are: President, Mrs. W. T. Hart; secretary, Miss Lilian Ball, and treasurer, Mrs. Henry Hull.

GENERAL.

At the formation of this church the form of government adopted was the Presbyterian, but, by a unanimous vote, it was agreed and stipulated that all in its connection who should prefer the Congregational mode of government might enjoy all the privileges of a Congregational church.

The providences connected with the organization of the church, and which have followed it throughout its history, and in the gracious revivals which it has enjoyed, show that it has been under Divine care, and has had the Divine favor. It has been kept from any serious divisions or dissensions, and has had a steady and permanent growth.

THE CHURCH OF BLOOMVILLE.

As the older records of this church have been lost, it is impossible to give a full and exact account of all that has concerned it. Yet the following facts have been gathered from a brief statement made by Rev. A. D. Chapman in 1853, and from items given by Elders E. J. Turner and A. B. McClelland, with reminiscences by Mrs. James L. Watson, of Toledo.

This region was a part of the ground reached by Rev. James Robinson. The Presbyterian people in this community first united with the church at Melmore. Mr. Robinson began to preach there in 1828, and in that year that church was organized. He began to preach in the Bloomville neighborhood soon after, but just how soon is not known. In 1834 the Rev. John McCutchen began to preach here. He succeeded in securing a house of worship, and under his ministry the church was organized. The Presbytery of Huron met here January 14, 1835, and effected the organization. There were forty-seven members, twenty-five males and twenty-two females, mostly from the church of Melmore. It was called the Union Presbyterian Church of Bloomville. The form of the Confession of Faith and Covenant in general use throughout the Presbytery was adopted, and a temperance pledge was made a condition of reception to communion. James Boyd, Samuel Ralston, and John C. Martin were the first elders. Mr. McCutchen came from the Presbytery of Columbus as a licentiate, and was ordained by the Presbytery of Huron. He supplied the churches of Bloomville, Scipio, and Melmore, the latter for only two or three years, but was not installed over either of them until December 2, 1840, when he was made pastor of the church of Scipio, but only continued in this relation a few months. He served the church of Bloomville, in connection with the other two, from its organization till 1840. He preached at each of the points on the same Sabbath, often walking from place to place when the roads were bad or the weather cold, rather than go on horseback, his usual method of conveyance.

He was a strong man, endured a great deal of hard labor, and was greatly successful as a revivalist. At Bloomville, with the assistance of Revs. E. Conger and E. Judson, he conducted a revival service, resulting in about eighty additions to the church. He assisted in such work at other points, and was not afraid to denounce sin and to proclaim the law of God. While many were brought to repentance, in some sin revived in such a way as to vent itself on the minister. On one occasion, while Mr. McCutchen was assisting at a protracted service at Greenfield, his horse's mane and tail were clipped, rather spoiling the beauty of the animal. The design was, of course, to provoke the preacher rather than the horse. Possibly the beast's pride was somewhat wounded, but his speed, or ability to carry his master, was not diminished; and he continued to be honored by the faithful minister, and to carry him wherever he went to preach the Word. After Mr. McCutchen, Dr. Jabez Spicer preached for a few months. He was succeeded by Rev. Samuel Dunton, who served the church till 1843. He was followed by Rev. John N. Whipple, from 1843 to 1846. After him Rev. John Steel supplied for one year. Then came, in 1848, the Rev. Abner D. Chapman, who served the two churches of Bloom and Melmore as supply until May, 1851, when he was *installed*, becoming the first pastor of these churches. The relation continued till 1853, when Mr. Chapman resigned, and the church was supplied for two years, in connection with Republic, by Rev. C. R. Sheldon, who had been serving the Republic church since 1850. He retired from this field in July, 1855. Mr. Sheldon was a Congregationalist. He was succeeded by Rev. Franklin Putnam, who supplied these two churches from June, 1856, to some time in 1857, perhaps about one year. After him the Rev. Samuel Montgomery was supply from November, 1857, to April, 1859. Upon his leaving the field, Rev. E. Conger, who had been preaching at Melmore since April, 1856, began to labor at Bloomville, in connection with Melmore, and continued at both places till March, 1862. There was then a space from 1862 to October,

1865, during which neither of these two churches had a settled ministry. Then Rev. William M. Newton, who had been ordained on September 6, 1865, entered upon his labors in the Bloom church, in connection with Republic, preaching occasionally at Melmore. In the following year he gave up Republic and labored at the other two places until May 1, 1871. During his ministry the churches were brought into a prosperous state. Mr. Newton removed to the West, and during the summer of 1871 Mr. Preserved F. Smith, a young man from Springfield, Ohio, and a student of Lane Seminary, supplied these churches. In the fall of this year Rev. S. C. Kerr began to preach, and continued for one year. In December, 1872, J. J. Hawk, a licentiate, commenced to labor at Bloom and Melmore, was ordained and installed pastor on the 3d of June, 1873, and continued till April, 1875.

From the 1st of June, 1875, for about six months the churches of Bloom and Republic were supplied by Rev. A. Baker. In the spring of 1876 Rev. Walton Pattinson took charge of these two churches and continued as supply until April, 1879. There were some good accessions to the church during his ministry. In the fall of 1879 Rev. E. J. Boyd, of Monroe Presbytery, Michigan, came to Bloomville and spent the winter in supplying this church, with Melmore. The congregations of both places wished him to remain with them, but he declined. The churches were then supplied for about a year by Mr. L. B. Lahr, a student of Heidelberg Theological Seminary, a young man of fine promise, and now doing excellent work in his own denomination.

In the summer of 1881 Rev. W. T. Hart, a member of the Presbytery of Huron, and serving the church of Lyme, was invited to supply the two churches. He accepted, entering upon his work in November of that year. He was installed pastor by the Presbytery April 8, 1884, but the relation was dissolved May 17, 1886. His work was greatly blessed in this church for a time, a number being added to its roll of communicants. During his ministry here, however, a trouble

sprang up, a serious one as it proved, which for about two years prevented the rich blessing of God from descending upon this people. The trouble was within the church, for which the pastor was in no way responsible, and there was a time of God's controversy with His people. Mr. Hart resigned; and in October of the same year, 1886, Rev. M. DeWitt Long began to minister to this and the congregation of Republic. He continued until September, 1891, to the satisfaction and edification of his people. The sad state of things which had existed was ere long removed, peace and harmony again prevailed, and there was reason for encouragement. Mr. Long went to labor elsewhere; and so far no permanent pastor has been secured. Mr. J. A. Patterson, a student of McCormick Seminary, has spent the summer of 1892 with the two united churches. He has just retired to pursue his studies.

HOUSES OF WORSHIP.

Early in the ministry of Rev. John McCutchen steps were taken to secure a house of worship. The ground upon which it was decided to locate it was near Honey Creek, about a mile west of the present village. The spot was the northwest corner of what is now Woodlawn Cemetery. A frame church was erected, and was for a time used. In it the organization was effected and Mr. McCutchen ordained. But it was soon after burned. The people were discouraged somewhat. But with the energy of noble pioneers they decided, without delay, to erect a brick house upon the same grounds. This house was finished in the fall of 1837 or 1838. It continued to be used by the congregation until the fall of 1862, when it was taken down and removed to Bloomville. In 1863 it was rebuilt in the village, and some of the same material is in the house now used by this people. It was ready for occupancy by January 1, 1864. It was built during a time when there was no stated ministry, and was occupied during 1864 mainly for Sabbath-school and prayer-meeting services. In the summer and fall of 1888 the building was partly torn down and enlarged, and

was so entirely changed that it may be regarded as a new sanctuary. The expense of this renewal was something over \$3000, and the house is now one of the most comely and pleasant in the Presbytery. It has been modernized with a large degree of taste. It is heated from beneath the floor, has beautifully colored windows, a roomy recess in the rear of the pulpit for the choir, and a neat tower through which the congregation make their entrance and exit.

REVIVALS AND GROWTH.

This church has been visited with a number of more or less interesting revivals. Soon after the organization, under the labors of Rev. John McCutchen, assisted by Rev. E. Conger and Rev. E. Judson, an extensive revival prevailed, adding many to the church. Again, in 1838-9, Mr. McCutchen was assisted by Rev. H. A. Reed, and many conversions were the fruits of the special efforts. There were other seasons of interest in the years that followed, but, owing to the fact of the records being lost, particulars cannot be gathered. In 1866, in 1869, and again in 1871, under the ministry of Rev. Wm. M. Newton, there were occasions of awakening, and souls were added to God's people. In the spring of 1875, under the labors of Rev. J. J. Hawk, a series of meetings resulted in twenty-five accessions. In February, 1877, fifteen were added under Rev. W. Pattinson. In March and April, 1882, Rev. W. T. Hart conducted some special services, when nineteen were added. Also, in 1885, there were a number of conversions. For more than a year, during the ministry of Rev. M. DeWitt Long, the church was not in condition to look for a blessing. But since a better state of things has again prevailed there have been seasons of more or less religious interest. In February, 1888, twelve were added; and again, in 1889, fifteen professed their faith in Jesus.

The growth of this church has been gradual. It has more than held its own, though suffering sometimes by the removal of its members and families to other regions. Its membership now is about one hundred and fifteen.

THE ELDERSHIP.

The first elders were James Boyd, Samuel Ralston, and John C. Martin. Some time afterward, Mr. William Watson was added to the session. They were a noble class of men, and to their number other worthy names have been since added. In July, 1866, E. J. Turner was chosen. In 1869 Isaac Greer Watson was elected to fill the place of his brother, William, who died April 1st of that year. April 5, 1873, A. B. McClelland was elected. On the 8th of same April I. G. Watson died, and on the 1st of June following Eli Winters and James T. Boyd were chosen, the latter to fill the place of his worthy father, who, having served as an elder from the organization of the church, had been released by death November 11, 1871.

Although the son did not do honor to himself or to his father, yet he was followed with the earnest prayers of many friends, and in view of his penitential confessions, the hopes of those friends have followed him as he passed behind the veil which separates the here from the hereafter. He died in the summer of 1889.

Elder Samuel Ralston died January 4, 1867. Elder John C. Martin became dissatisfied with the church and joined the Methodists, his wife being a Methodist. He afterward became dissatisfied with these, and left them, taking no part in the work of any church until his death in 1880.

Eli Winters died at a good old age in January, 1884.

On March 25, 1890, the church adopted the rotary system of eldership. The present session consists of E. J. Turner, A. B. McClelland, George Griffin, and F. A. Chatfield.

SABBATH SCHOOL.

This school was organized not far from the time of the organization of the church. The first superintendent was James Boyd, who held the office till his death. After him A. B. McClelland was chosen and served for nine years. In May, 1880, George Moore was elected and served till 1883, when L. D.

Bevington succeeded him for two years. He was succeeded by C. H. Shock, who was followed by N. M. Brinkerhoff, who now fills this office.

GENERAL.

This church has always taken an interest in the outside world and in reform movements. Several times its officials have come before the Presbytery with overtures seeking action on some public question.

In 1845 they memorialized the Presbytery on the subject of secret societies. Again, in 1846, not satisfied with the response to their memorial the year before, they renew their overture, and at the same time request some action on the subject of slavery. The Presbytery responded to both requests, declaring their disapproval of the secret order, and expressing the opinion that where members of the church have united with such societies, to the wounding of their brethren, the spirit of the Gospel would require that the connection should be abandoned for the sake of the grieved brethren. The body also adopted a strong paper in condemnation of slavery.

On the subject of temperance this church, at its very beginning, took a decided stand, making a temperance pledge a condition of membership. Its leading men have always been awake to the interests of society at large. Under the ministry of Mr. McCutchen a temperance society, and also an anti-slavery society, were formed in the community. The occasion of the interest on the subject of secret societies was the fact that a son of Mr. Thomas Boyd, one of the leading members of the church, and a strong anti-secret-society man, had united with the Odd Fellows, greatly to the grieving of his father and others. Several members of the Presbytery sought to induce the son to leave the society. In his own home, and with the family, they made his case a subject of personal prayer.

Of the original members of this church but one is to be seen among its communicants to-day—Mrs. Eliza Reid, who yet abides at the age of over eighty years, soon to be gathered “like a shock of corn cometh in her season.”

MISSIONARY SOCIETY.

A Home and Foreign Missionary Society has been organized, dividing the funds collected between the two boards. Of this society Mrs. Emma Blaney is president, Mrs. Hattie Ogden secretary, and Mrs. Emma Chatfield treasurer.

There is also a Children's Mission Band and a Young People's Society of Christian Endeavor.

THE CHURCH IN SANDUSKY.

On the occasion of the thirtieth anniversary of the dedication of the house of worship in Sandusky, June 28, 1885, Mr. W. F. Converse read an historic account of the church, and Mr. J. R. Davies read a sketch of the ministers who had served it from its origin until that date. From these two papers we gather the narrative here given mainly.

THE ORGANIZATION.

On the 28th of May, 1819, a Congregational and Presbyterian church was organized in Sandusky by Revs. Seward and Treat. It was under the care of Huron Presbytery for a number of years. In the spring of 1851, however, it withdrew from that body, assigning as the reason therefor "the connection of the Presbytery with slavery." This is now the Congregational church of Sandusky.

In the fall of 1852, November 18th, twenty-six members of this church, having been formerly Presbyterians, and realizing that wide differences of opinion existed on some of the exciting moral questions of the day, which found expression not only in the business but in the prayer meetings of the church, and had an influence on its harmony and efficiency, asked for letters of dismission that they might form a Presbyterian church. This separation was made in a peaceable and Christian spirit. The names of the twenty-six are as follows: S. W. Torrey, Catharine M. Torrey, Charles Cochran, Mary A. Cochran, Elizabeth Norris, W. W. Wetherell, Sarah M. Wetherell, W. F. Con-

verse, W. P. Gray, Thankful E. Gray, Milton Gray, C. Leonard, Julia Leonard, Mrs. A. Strain, F. Whitney, W. M. Pierce, Mrs. L. C. Pierce, Lucinda Wetherell, Elizabeth Barney, Sarah L. Hull, Mrs. Eliza Follett, Nancy F. Follett, W. W. Johnson, Amanda McNeil, I. S. O. Gustin, and Mary Ann Gustin.

Application was made to the Presbytery of Richland, and a committee of that body, consisting of Rev. John Robinson and Rev. Mr. Dickey, visited Sandusky for the purpose, and on Saturday, December 11, 1852, the First Presbyterian Church of Sandusky was organized, with the twenty-six members. The sermon on the occasion was preached by Rev. Mr. Dickey, of Plymouth, Ohio. W. P. Gray and Charles Cochran were elected elders, and on the following day they were ordained and installed.

HOUSE OF WORSHIP.

At first Campbell Hall was rented, in the building now known as Register Block. There the services were held for nearly a year. In the meantime the society was chartered under act of the Ohio Legislature, and W. W. Wetherell, S. W. Torrey, and W. F. Converse were elected trustees.

The congregation increased until their quarters were soon found to be too contracted, and they began to cast about to see if it were not possible to build a house in which to worship.

Mr. Torrey obtained from a personal friend in New York, an architect, plan, specifications, and estimate of cost for a house. He persisted in his desire to have the plan adopted and the house erected after all others had felt that they were unable to do it; and, being over-confident, he lent special encouragement as to what he himself would do—being cashier and stockholder in the Union Bank, then the principal bank in the city. So the lot was bought, the work begun, and the walls went up. Subscriptions were paid, but soon debts began to accumulate. Five thousand dollars were borrowed, and the work was carried forward to the completion of the Sabbath-school and lecture room, into which the congregation moved for services in the fall of 1853. The congregation continued

to increase, so that the completion of the audience room seemed a necessity. The members of the church had already been over-strained in giving, and in the emergency the work of completing the main room was undertaken, finished, and paid for by C. Leonard and W. F. Converse, at a cost of several thousand dollars, in the winter of 1854-5. The house was dedicated in June following. Rev. William S. Plumer, D. D., upon invitation, preached the dedicatory sermon from the text, Proverbs xviii, 10: "The name of the Lord is a strong tower. The righteous runneth into it and is safe." Rev. D. J. Meese adopted the same text on the occasion of the thirtieth anniversary of the church. The sanctuary was now dedicated and occupied, but there hung over it a large debt, and there was not great wealth among the people. Mr. Torrey, who had been so confident in the encouragement he gave, had removed to Cincinnati, and in the final effort of the church to remove its debt was only able or willing to give \$150. The burden was carried until 1862. By this time there was great discouragement, almost doubt, as to ability to secure another minister. The debts amounted to some \$20,000. The house had cost—about double the estimate—\$33,000. It was finally offered at sheriff's sale. It was rumored that the Romanists were ready to buy it. What could be done? was the almost despairing cry of the people. Yet prayers of faith and hope had gone up, and the house must not be lost, the debts must be met.

Rev. F. Noble came to the church at this time and entered upon his work, with the understanding that efforts were to be made to lift the incubus. In June, 1862, it was resolved by the congregation to appoint W. F. Converse a special committee of one to take the matter in hand. He went into the work with will and energy. After a canvass at home, he went East and raised over \$600. Mrs. Follett raised also \$265 from friends in Cincinnati. Creditors proposed liberal terms, and when the matter began to look hopeful, the congregation unanimously resolved to sell their organ, which had been purchased by the ladies, with their needles and festivals, at a cost of \$1500. It

was sold to the church in Monroe, Michigan, for \$1000. The ladies did their part in various ways. The members of the church and congregation were again solicited. Finally, on the 1st of January, 1864, the church stood before the world free of debt.

Rev. Mr. Noble, who during this time of struggle was the pastor, says: "The entire work of arranging with creditors and soliciting subscriptions was done by Mr. W. F. Converse, whose untiring zeal carried to success what most men thought a hopeless enterprise."

CHANGE OF PRESBYTERY.

The church was organized by the Richland Presbytery. After a time it fell, by a change of arrangement in the Presbyteries, to that of Western Reserve. Both these were Old School.

At the time of the installation of Rev. F. Noble, for reasons of dissatisfaction in the minds of part of the membership, growing out of the state of the country, a transfer was completed to the Presbytery of Huron. All the necessary previous steps had been taken and Huron Presbytery, meeting in Sandusky on the 30th of April, 1862, received the church under its care, and then proceeded to ordain Mr. Noble and install him to the pastorate.

THE MINISTRY.

In January, 1853, Rev. Wm. S. Kennedy was invited to supply the church for four months. He had just finished his studies in Western Reserve College. At the end of the four months he was called to the pastorate, and was installed in the August following. He was present during the ordeal of building the house of worship. He was a fine preacher and drew large congregations, and members were continually being added. After serving the church faithfully for six years and eight months he was called to the Third Presbyterian Church in Cincinnati. He was released from his Sandusky charge September 22, 1859, and going to Cincinnati, he was soon after called to his everlasting reward.

After Mr. Kennedy's departure from Sandusky the pulpit was supplied, for four months, by Rev. Dr. Pierce, formerly president of Hillsdale College, Michigan.

He was succeeded by Rev. Thomas C. Campbell. One of the first missionaries to Lodiiana was the father of this brother. While on the voyage, on the high seas, Thomas C. was born. Grown up to manhood, he became a student in Jefferson College, Pa., and afterward at Allegheny Theological Seminary. A few months after his graduation he was invited to preach for a month in this church of Sandusky. His preaching was acceptable, and he was unanimously called to become the pastor, December 20, 1859, at a salary of \$700. He accepted. Soon after he became married, and remained with his first charge until the summer of 1861, when he removed to Marion, O., where he soon after died.

The Rev. Mr. Cross, of Baltimore, more recently of Newark, Ohio, was invited to preach from August 5, 1861, to October 1st of the same year, which he did, giving the church the opportunity of securing a pastor. Mr. Cross is remembered as a very devoted and godly man by some who are still in the church. He made it a rule of his life not to ride a mile with another, nor to be with a person half an hour, without introducing the subject of personal religion. He also has gone to his reward.

The church remained without a pastor only a few months, when Mr. Franklin Noble was invited to fill the pulpit. He was a graduate of Union Theological Seminary, and a licentiate of the Presbytery of the District of Columbia, and preached his first sermon in Sandusky, in December, 1861. He was here ordained and installed, and labored with the church while struggling to become free from its burden of debt. The debt was lifted January 1, 1864, and Mr. Noble was released from the pastoral relation July 1st of the same year.

After his departure the church invited Rev. George H. Fullerton to become its pastor. He accepted, and began his labors October 5, 1864, and was installed September 5, 1865. He came to Sandusky one year and a half after his ordination at Lancaster,

Ohio. He was a man of fine culture, scholarly habits, superior pulpit ability, and genial disposition. He was very acceptable to the people, and left pleasant memories behind him. He resigned November 3, 1867, to accept a call to the pastorate of the church at Walnut Hills, Cincinnati.

A call was then extended to the Rev. L. Blakeslee, of Piqua, Ohio, a young man of fine attainments and a splendid singer. This call, however, was declined.

In December, 1867, one month after the departure of Mr. Fullerton, correspondence was opened with Dr. Keifer, ex-president of Heidelberg College, in Tiffin, Ohio, resulting in a call to him to become pastor of the church. The call was accepted, and Dr. Keifer commenced his labors December 26, 1867, at a salary of \$1400. He was a scholarly man; his sermons were full of logic and doctrine. He was fond of discussing doctrinal questions. Any real or imaginary error in doctrine found no mercy at his hands. To use his own words: "He was sent to kill the worm that was destroying God's vine." His doctrinal sermons along the line of the decrees became a little too strong for some of his people, and the result was that Dr. Keifer resigned, February 1, 1869. He went to Gettysburg, Pa., where, after a number of years, he died.

In July, 1869, a call having been extended to the Rev. C. L. Armstrong on the 19th of March, but declined, the Rev. J. S. McCoy was called to the pastorate of this church. He accepted, and during the following winter interesting union revival services were held, and as the result a number were added to the church, and its activities were greatly aroused. This was the origin of the mission Sabbath school, which was organized in the barn of Mr. L. Anthony, and conducted principally by the young ladies who had recently united with the church. On the 21st of October, 1872, Mr. McCoy resigned on account of failing health.

For a short time the pulpit was supplied by Prof. Judson Smith, of Oberlin College—since Dr. Judson Smith and one of the secretaries of the American Board. He declined a call to the

pastorate on account of his peculiar relations with Oberlin College. After some six months, the church continuing without a pastor, Rev. G. H. Fullerton suggested to the session the name of Rev. M. C. Williams, then preaching in Illinois. Mr. Williams was invited, then called, and entered upon his work June 8, 1873.

It did not take long to see in him a man of more than ordinary culture, a man possessing a character of the finest fibre. His father was a Presbyterian elder for many years, and he trained his children in the good old Presbyterian way.

Mr. Williams accepted the unanimous call, and ministered to the church nearly four years, but was never installed because of a doubt in his mind of ability to endure the climate of Sandusky. Numbers were added to the church during his stay, and he was a faithful pastor. But the climate was against him, and he retired from the field, preaching his last sermon on the 25th of March, 1877. He, however, at this time went to Europe for a six months' travel and recuperation, hoping to be able to return again to his work. But he returned in September only to offer his final resignation.

Some six months before Mr. Williams departed for Europe Mr. D. J. Meese, a student in Heidelberg Theological Seminary, in Tiffin, Ohio, spent a Sabbath with the church and preached from the text, "Consider the lilies of the field." As the result of impressions made by this sermon, Mr. Meese was invited to supply the pulpit during the absence of Mr. Williams. As a further result, he was invited to continue to the end of the year, when Mr. Williams had resigned; and, as a still further result, he was invited to remain permanently. He continued to serve the church while yet holding his relation with the Reformed body until November, 1880, when he united with the Presbytery and was installed to the pastorate.

His labors continued, and the church grew and prospered until the relation of pastor and people was dissolved, on the 15th of September, 1886, that he might accept a call to the Presbyterian church in Mansfield, Ohio.

From this time for about a year the congregation were unable to find the man that just suited them. At the end of that time, however, Rev. Daniel E. Bierce was called from the Presbytery of Fargo, Dakota, and entered upon his labors. He is one of the most able men this church has had in all its history, and a thoroughly Biblical preacher. Mr. Bierce retired from this charge October, 1891. He was succeeded for a few months by Rev. Charles R. Compton. More recently a call to the pastorate has been extended to Rev. C. G. Martin, of New York State, which is awaiting his answer.

THE ELDERSHIP.

At the time of the organization of the church, on the 11th of December, 1852, W. P. Gray and Charles Cochran were elected elders. They were ordained and installed on the following day. Mr. Gray removed to Springfield in 1860, and Mr. Cochran to Toledo in 1861. The next elder chosen was Mr. C. Leonard, in June, 1857. His heart was in the church and in the work of the Lord, but he was suddenly cut down by death while at the table in a New York hotel in 1859.

In April, 1860, Samuel Miner was elected elder, and in May E. G. Coy. The former went to Titusville, Pa., in 1865, the latter to Ithaca, N. Y., in 1872. In October, 1862, S. S. Cotton and A. Montgomery were made elders. Mr. Cotton removed to Pomfret, Conn., in 1868; Mr. Montgomery, not having been re-elected under the rotary system, in 1882 took letters to a sister church. In July, 1867, W. H. Scudder was elected elder and served efficiently till his death in 1874. In 1870 J. R. Davies, an elder in the church at Sturgis, Mich., from which place he came to Sandusky, was elected here, and re-elected, serving until his removal to Kansas in 1887. In October, 1874, E. C. Boyd, an elder in the Tiffin church, united with the Sandusky church, and was chosen elder. His candle soon burned dim and finally went out. His name was dropped, after disciplinary process, not only from the session, but also from the roll of the church.

In January, 1879, Mr. Watts, a man established in his knowledge of the Scriptures and of Scotch theology, was elected, and served until July, 1883, when, to the regret of the church, he removed to Akron, Ohio.

In February, 1881, W. F. Converse was chosen, and in February, 1883, U. T. Curran. These two, with E. W. DeWitt and Charles Sutor afterward added, constituted the session until February, 1891, when all four resigned. The waters in this church of excellent record were not at that date running smoothly, nor have they been since. The people, however, are "now looking up, and hope soon to take on new life and to do better work than ever before." Upon the resignation of the four above named, A. J. Swan, J. P. Merriam, and John Peterson were elected, the latter two to serve for one year; but in February, 1892, these two retired, and Frank Roth and Willard M. Harsh were chosen in their stead, to serve for one and three years respectively.

THE SABBATH SCHOOL.

This has been an interesting factor in this church from its beginning, composed, as it was then and has been since, largely of the mission element. The school has all along been flourishing and doing good. Mr. W. F. Converse was superintendent for the first eighteen years of the history of the church, at the end of which time enfeebled health compelled him to resign. W. H. Scudder then superintended the school for two years, dying in the harness. J. P. Merriam followed for a few months, when J. R. Davies was chosen to this position, which he successfully filled until his removal to Kansas. Since then, 1887, and up to January, 1892, the school has been under the management of O. B. Bannister. This year began with R. B. Fisher inducted into this office.

In 1871 some of the younger elements in the church, observing that in the east part of the city there were many children who did not attend any Sabbath school, gathered them together, first in a barn, and sought to give them instruction in

the Bible. This school enlarged, until it became evident that more permanent quarters were demanded. Rev. J. S. McCoy, then pastor, canvassed the field, and it was thought safe to go forward. Mr. Converse secured a lot, funds were raised, the ladies helping largely by excursions and fairs, and a neat chapel was erected at a cost, including the lot, of over \$1500. This school was for some time under the management of Miss Ida Anthony, but it eventually fell into the hands of J. R. Davies, and upon his removal to the West Mr. O. R. Bannister became its superintendent. Mr. H. McAlpin was his assistant and M. Yule the secretary. At the present time, while R. B. Fisher is the superintendent of the parent school, George E. Reiter conducts the mission school. The work done in this district is important, and the school has an attendance of over one hundred. Another small mission school was opened in the west end of the city by Miss Helen Merriam and some of her young associates, and several other schools have been conducted in whole or in part by members of this church.

MISSIONARY.

Three missionaries have been sent out who had their home and their names in this congregation. The first, Mary Jewett, once a teacher here, has for twenty years been in Persia, doing the Master's work among that heathen people. The second, Miss Lilly North, married a home missionary and went with him to the West. The third was Arthur Adams. He was reared and educated in this church and Sabbath school. He early gave himself to the Lord. He went to Japan soon after the doors were thrown open to the missionary there; but his health began to fail, and he came back to San Francisco, hoping to be profited by a sea voyage. After a short stay in California, he started to return to Yokohama, but died upon the ocean.

In the monthly missionary concerts, and in the meetings and work of the ladies in connection with the Woman's Board, and in various other ways, this people have manifested a deep interest in the cause of missions. In April, 1876, there was

organized the Woman's Foreign Missionary Society, of Sandusky. Its first officers were: Mrs. M. Gallup, president; Miss Ella Taylor, secretary, and Mrs. Sophia Norris, treasurer.

The officers at the present are: Mrs. Sophia Norris, president; Mrs. Eva Center, vice-president; Mrs. William Hodgins, secretary, and Mrs. Perry Walker, treasurer.

MEMBERSHIP.

There have been on the roll of this church, since its organization, not far from seven hundred names, of whom more than half were received upon the profession of their faith in Christ. The membership, as reported this year, is one hundred and seventy-six.

Of the original members but three yet remain: Mr. and Mrs. Willard M. Pierce and Mr. W. F. Converse.

THE McCUTCHENSVILLE CHURCH.

The first nucleus which eventually developed into the Presbyterian Church of McCutchensville was a somewhat informal organization, in 1837, of some six or eight persons, on the independent plan. Peter Lott was elected elder, and Rev. W. H. Brinkerhoff preached for them for several years. No records were preserved.

On the 12th of February, 1842, a meeting was held in the Methodist church, and a new organization was effected and called "The Congregational Church of McCutchensville." Peter Lott was again chosen elder, and Jacob McGoffin and Peter P. Bercaw, deacons. Twenty-three persons became members on that day. Rev. John Pettit supplied this church until November 1849. During his ministry about fifty were added to the membership. On the 25th of February an agreement was made with the Protestant Methodist people, who had a house of worship partly finished, regarding their house; the terms of the agreement were that the Congregationalists should complete the house and then have the use of it for their

services for twenty-five years. After Mr. Pettit left, however there was for some time only occasional preaching. The Rev. Charles Thayer, ministering to the Presbyterian church in Upper Sandusky, occasionally visited this people and preached to them, as there was no Congregationalist minister near; and there being no other Congregationalist church in the immediate region, it was eventually thought best to organize a Presbyterian church.

This was done in May, 1854. The Presbytery of Marion had been petitioned, in April, to effect the organization. That body had responded by appointing a committee, consisting of Rev. C. Thayer, Rev. James Pelan, and Elder Matthew Rodgers, to visit McCutchensville and, if the way be clear, to organize the church. They did so on the date named above, the exact *day* not being given. At that time the following persons were received by letter, namely: James M. Chamberlin, Catharine A. Chamberlin, Jonathan Hill, Sarah Hill, Rachel E. Miles, Elizabeth Fishel, Jacob C. Magoffin, Elizabeth Magoffin, Jacob Johnson, Ann Johnson, John Mangus, Margaret Mangus, Peter Lott, Mary Lott, Mary M. Lott, James W. Kerr, Esther Kerr, James H. Brinkerhoff, Jane Lawhead, Mary Clayton, Matthew Laird, Sr., Elizabeth Laird, Mary Laird, Elizabeth Laird, Matthew Laird, Jr., John Kerr, Margaret Kerr, Sarah A. Brinkerhoff, Julian Houpt; and, upon profession of faith, Cyrena Kerr, Hannah Galbraith, Alexander McIlwain, and Artimiha DeWitt.

James M. Chamberlin and John Mangus were elected elders. They requested time for consideration. Mr. Mangus eventually declined, and Matthew Laird, Sr., and John Kerr were chosen. These two had both served as elders in other churches. On the 1st of April, 1855, Rev. James Pelan, after sermon, proceeded to ordain Mr. Chamberlin, and then to install the three as elders of this church. The church was then fully organized as Presbyterian. All the members of the Congregational organization then in the region became members of this. Rev. James Pelan supplied the pulpit until the fall of 1857.

The new organization continued to occupy the same house of worship which had been partly built by the Protestant Methodists, and in which the Congregationalists had been worshipping.

After Mr. Pelan retired came that noble man of God, Rev. John McLain. He entered upon his labors here, in connection with Tiffin, in the winter or spring of 1858, having served in Tiffin since 1855. During his ministry the church was greatly prospered, and it became stronger than it has ever been, either before or since, until now. Under his encouragement and guidance the present house of worship was built, in 1860. Its cost was about \$3000.

Mr. McLain continued to supply this church until his death in June, 1862. It doubtless seldom happens that the death of a minister casts a deeper shadow of grief over a people than did his death bring over this congregation and community. It seemed to many of them like a dark, mysterious Providence. After Mr. McLain's death the Rev. D. S. Logan, who had located in Tiffin, preached in McCutchenSVille for a short time, but finding the physical labor too great for him he soon ceased. He was succeeded for about six months by Rev. R. H. Hollyday, and he for a few Sabbaths by Rev. D. H. Coyner. Then the Rev. Solomon Cook entered upon the duties of this charge and continued for probably about two years. During his service here he was called upon to endure great trial and sorrow. Sickness and death entered his home, and his wife and several children—all his household—were taken from him. In these years, however, the church continued to prosper; especially was there at this time a remarkably flourishing Sabbath school. Mr. Cook went to Southern Illinois to labor in the church in Golconda, where he remained for several years.

About the time of his leaving McCutchenSVille a great change began to take place in that community. A large part of the families in connection with this church sold out their homes and farms and moved, some to the West and others to other sections, reducing the membership greatly. Another fact is noteworthy, that among all the young women belonging to

the McCutchensville congregation who married, there was but one who remained in the neighborhood.

The membership becoming suddenly so greatly reduced, it was very difficult to support a minister. Indeed, a heavy cloud of discouragement settled down upon this people in view of the many removals.

In this state of things the Rev. Wm. M. Reed preached to the church for about six months, and was followed by Rev. R. H. Hollyday for about the same length of time. Then, in the summer of 1867, Rev. R. B. Moore, who had become pastor of the church in Tiffin, went out on the Sabbath afternoons and supplied this church. He continued to look after them more or less, sometimes giving them a morning service, during his five years' pastorate of the Tiffin church. He received for his services about two hundred and fifty dollars per year, which he credited to the salary promised him by the Tiffin church. In addition to this, he secured from the McCutchensville people a hundred dollars for the new church in the city.

After Mr. Moore gave up his charge in Tiffin, the church of McCutchensville was for almost four years without having scarcely even an occasional sermon. The "Evangelical" denomination for a time used their house of worship. Then Rev. Solomon Cook, who had returned from Illinois, again looked after this people and supplied the pulpit on alternate Sabbaths, as was the custom, for some months. Having other work at Nevada, Ohio, he sought Mr. Moore, desiring him again to return to this field. Mr. Moore responded, and began to preach in McCutchensville, in connection with Melmore, in the fall of 1876, and continued his labors here until June, 1882.

During this time the congregations were good, and the membership rallied again from about twenty-five to about fifty. But when the church became vacant in 1882 it continued to be so for more than two years, save that it was supplied for a few Sabbaths in the winter of 1882-3 by Rev. R. C. Colmery, from Upper Sandusky. Mr. Moore then, January, 1885, again a third time returned and preached for a year and six months,

when he retired, that this church and that of Melmore might a second time be united in the support of a minister. The two churches failed to secure a man upon whom they could agree for nearly two years, when Rev. William Smith came to them. They heartily united upon him, called him to become their pastor, and he, having entered upon his labors in March, 1888, was installed in each of the churches on the 26th of April following. He resigned April 13, 1892.

THE ELDERSHIP.

Mr. James M. Chamberlin, one of the first elders of this church, served it in this capacity until his death, in the summer of 1888. He was born in New Jersey and was one of the truest of men. The little church of which he was a member and an elder lay very near to his heart. He united with it at its organization. He had, however, professed his faith in Christ before that time. His coming out from the world was during the ministry of Rev. Mr. Pettit, and in a manner that made a deep impression upon others. It was at a Communion season when a number were being added to the church. Mr. Chamberlin, though doubtless serious and thoughtful before, had not signified his desire to unite with the church. At the sacramental service Mr. Pettit gave a broad, and what to a Presbyterian would be an unlawful, invitation to all who loved the Lord Jesus to come to His table, even though they had not united with the church. Mr. Chamberlin and Mr. E. Eyler, two men of about thirty-five years of age, accepted the invitation, and came to the table, making this their first profession of faith. Mr. James H. Brinkerhoff, who witnessed the scene, says: "It made a deep impression that day, and is as fresh in my mind now as it was at the time."

Mr. John Kerr, another of the first elders, was also a most excellent man. He served as an elder in McCutchensville until 1874, when he removed to Tiffin, and not long after was made an elder of that church, which office he held until his death, a few years later.

Mr. Matthew Laird, also a true and noble man, continued in the office of elder from the organization of this church until October, 1865, when he was dismissed to Tiffin, where he was soon elected to this position there, and served until his death, in the fall of 1867.

Mr. John Mangus was again chosen to this office in the winter of 1864-5. This time he accepted, was ordained, and served until 1871 or 1872, when, contrary to the wishes of the church, he resigned. His name has continued to be upon the roll of this church through all its years, and though for some time living in Toledo, he has not ceased to be one of its supporters.

In 1877, October 20th, Wm. Houck was ordained and installed an elder, and he still serves in that capacity faithfully and well. For several years he has had the chief burdens of this office to bear.

On the 16th of March, 1889, the congregation adopted the rotary plan of eldership, and elected Mr. Houck for three years, James M. Chamberlin, Jr., for two years, and Adam Weikert for one year. These are the elders now.

THE SABBATH SCHOOL.

During a large part of the history of this church it has had a Sabbath school. Sometimes the school has afforded a good degree of encouragement. It is now in a prosperous state. It has been for a number of years superintended by Wm. Houck. For some time Mr. Joel Winger was assistant. Others also have filled this place. Wm. Chamberlin superintends the school now.

THE CHURCH AT PRESENT.

It is prosperous. Since Rev. Wm. Smith, the first *pastor* of this fold, has entered upon his work, the weekly prayer meetings have been started, and the church has been revived. Additions have from time to time been made to the membership. During the winter of 1888-9 the Lord heard the prayers of His people and poured out His Spirit upon both the churches

in the village, and both gathered a harvest. The Presbyterians were repairing their house of worship; and while thus engaged, in the month of January, the work of grace began in the M. E. church. As soon as the Presbyterians were in condition to hold special services they began them, and the Lord at once showed to them also the tokens of His favor, manifesting His power to convict and to convert. The result was that more than forty were added to their number, more than doubling them. The membership had, indeed, increased, in sixteen months, from twenty-eight to seventy. Others have been added since, from year to year, or from communion service to communion service. With the losses sustained, there are now seventy-nine names on the roll. Of the original members still belonging, there are but two—John Mangus and Mrs. Rachel E. Fenn. James H. Brinkerhoff, another of the first members, belongs at Melmore, the other part of this pastoral charge.

In September, 1888, an interesting mother in this Israel, Mrs. Ann Johnson, died. Had she lived seven days longer she would have numbered ninety-seven full years of life.

THE FOSTORIA CHURCH.

BY REVS. HENRY GARDNER AND R. B. MOORE.

The first sessional records of this church make known the fact that, according to public notice, previously given, a meeting was held preparatory to the organization of a Presbyterian church in the village of Fostoria, on the 11th of February, 1856, at which meeting Rev. W. C. Turner presided, and Edwin Bement was appointed clerk, after which the meeting was opened with prayer. There were present six persons: W. C. Turner (minister then preaching in the community), Mr. James Hill and Mrs. Hill, his wife, Mrs. Riegall, Edwin Bement, and James M. Hill.

A committee of two, James Hill and Edwin Bement, was appointed by the moderator to prepare and present a Confession of Faith and Covenant, for consideration at the next meeting.

At the next meeting, February 25, 1856, nine persons were present: W. C. Turner, minister; Jas. Hill and wife, John Milligan and wife, Caleb Munger and wife, Mrs. Riegal, and Edwin Bement. The meeting was called to order and prayer offered by the moderator, when the Confession of Faith and Church Covenant of the Presbytery of Maumee were presented by the committee and adopted. The members received by letter, at this meeting, were Caleb Munger, Ann Munger, his wife; John Milligan and wife, James Hill and wife, and Mrs. Mary J. Riegal.

Edwin Bement was received on profession of his faith, after which the members entered into covenant as a church of Christ, and Caleb Munger, Jas. Hill, and John Milligan were chosen elders of the church, and Edwin Bement was chosen clerk of the session. Rev. W. C. Turner took charge of the new organization as its pastor.

The first meetings of the church were held in the M. E. church, beginning August 31, 1856, on which date Messrs. Hill and Munger were ordained elders, and the sacrament of the Lord's Supper was administered.

During the ensuing two years, the church services continued to be held in the M. E. church, after which they were held in the Methodist Protestant church until the completion of the new church, which was then being erected. The new church was completed some time in the year 1858, and the small membership moved in. The present membership occupied the same church, which was remodeled and enlarged in recent years, until, in 1892, they entered the new sanctuary.

On September 22, 1861, the pastor, Rev. W. C. Turner, gave in his resignation, which was accepted by the members of the church. The pastoral relation was not dissolved until October, 1862.

Mr. Turner was an indefatigable worker, an excellent organizer, as well as a good educator. In connection with his pastoral labors he organized and taught a select school for the more advanced pupils, which numbered, at the outbreaking of the war, about seventy-five students. Through this school, as

well as in his pastoral work, he exercised a wonderful influence in moulding the minds and character of the young men and women of the community, and in inspiring them to more and better work. On the outbreaking of the war, the pastor, together with the large part of the adult male membership of the church, entered the army, thus depleting very much the working forces. In common with nearly all the churches of the North, this church suffered very much from inactivity and low spiritual standard, so prevalent throughout the whole country at that time. At the close of the war the spiritual vitality of the church began slowly to revive.

Returning again to the period during the war, after the resignation of Mr. Turner, the Rev. S. Curtis was invited to become the minister of this people for one year. He labored with them for that time, but the records are so incomplete during the dark period of 1862 and 1863, that we are left to infer that it must have been difficult for the young pastor to keep his flock together. Several meetings of the session are recorded, but not much is said about the spirituality or growth of the church. During this unsettled period a young man, who had just graduated from the seminary at Cincinnati, a son of Mr. and Mrs. Hill who were charter members of the church, preached for this people for about six months. Perhaps we do not give the brethren credit enough who held the members of the churches together during the war. Advancement was difficult. They did well who guarded and kept intact what they had.

In the year 1864 (July 16th) Rev. R. H. Hollyday was employed by the session for every alternate Sabbath for one year. During this year (July 31st) Mr. S. M. Miller was elected as an additional elder, and on August 14th was duly inducted into office. The pastorate of Mr. Hollyday continued till the close of 1865. As already remarked, the spiritual interests had begun to revive under this pastor.

The next ministerial name we find recorded is that of Rev. E. J. Alden, who became pastor February 18, 1866. During

this year quite a number united with the church. This pastorate continued until August, 1868.

The Rev. William Maclaren, D. D., accepted, March 1, 1870, an invitation to come as stated supply of the church for one year, at a salary of \$700, and he entered upon his labors accordingly. While the pulpit work of Doctor Maclaren was not of the evangelistic order, yet his sermons were solid and strong. His pastorate was rather marked by its solidifying effect than for its popular attractiveness.

There was an election of elders August 25, 1870, according to the rotary system, and Caleb Munger was elected for the full term of three years, Ephraim Miller for two years, John E. Wilkison for one year. In this year the church came under the care of the Presbytery of Huron as the result of the Reunion. The labors of Dr. Maclaren here closed, December 1, 1871. On the 1st of March, 1872, this people extended an invitation to Mr. J. Emory Fisher, a licentiate, to supply them for one year, at a salary of \$800. He accepted, and was, on the 30th of April, ordained to the Gospel ministry by the Presbytery.

Mr. Fisher went to work with earnestness and faith, and in the winter and spring of 1873 the Lord blessed his labors with a harvest of souls. It was the Lord's will that he spend but one year in this field, but before leaving he was to see some of the fruits of his devoted service through a very precious outpouring of the Holy Spirit.

The special and powerful operations of the Spirit were first manifest in a service held at a private house. A neighboring minister was called in to assist in some meetings. He found the work already begun. The special services were conducted for about two weeks; and at each meeting there was one or more ready to seek an interest in the great atonement. It was evidently the Lord's work.

The result was that about thirty were added to the church—well-nigh doubling its actual membership.

In this case, as in those at Norwalk and Milan about the

same time, there was the reaping of a harvest from seed sown before. It was interesting to witness the gathering of the sheaves already so ripe as to be just ready for the arms of the harvest men. There was here the assistance of an earnest and intelligent eldership. Their personal efforts and their prayers, with those of other Christians, and the labors of the faithful minister were blessed! And from this awakening a new hope and impulse were given to the Fostoria Church, from which it has gone forward increasing in numbers and influence from year to year.

On the 15th of April, 1873, a unanimous call was extended to Rev. D. Van Dyke to take charge of this church as its pastor. On the 3d of June the installation took place, and the church had a regularly constituted pastorate. This relation continued till April 17, 1877, when it was dissolved by the Presbytery. During its continuance it was marked by more than ordinary activity. Mr. Van Dyke was a very aggressive worker, and helped the church up to a higher spiritual standard. The membership was more than doubled during his stay as the result of two or three seasons of revival. It was during this pastorate that the great temperance move, known as the Women's Crusade, swept over the State of Ohio. The church and pastor were in full sympathy with this reform movement. Mr. Van Dyke took a very active part in it. He was already advanced in his temperance views and he was courageous to speak them at every opportunity. The saloon element in Fostoria were very much enraged at the movement, and they centred their wrath largely on Mr. Van Dyke. It was believed that at several times they had plans laid for waylaying him and doing him serious injury. He was admonished of his danger, but with the courage of a noble soldier, yet with care, he went forward in bold condemnation of the vile traffic and in advocacy of the highest temperance principles.

In these four years four additional men were inducted into the eldership. August 31, 1873, M. Mergenthaler was elected; January 25, 1874, F. R. Stuart; August 29, 1875, A. S.

Bement, and February 4, 1877, O. J. De Wolfe was chosen. The only other addition to the session since that period is Wm. M. Day, who was elected to this office February 19, 1888; and C. P. Treat more recently.

The church on June 24, 1877, extended an invitation to Rev. Joseph Hughes to labor with them as stated supply for one year. He accepted, and his labors were continued to the last Sabbath of March, 1881.

While he served this people they again enjoyed a spiritual harvest. In this they were very greatly assisted by the Presbyterian evangelist, Rev. H. H. Wells D. D.

The influence of Mr. Hughes was especially valuable in the way of harmonizing the membership of the church, and making it strong, because perfectly united.

April 17, 1881, at a meeting held at the close of the morning service, a call was extended to Rev. Wm. Foulkes to become pastor of the church. The call was accepted, and Mr. Foulkes, as "pastor elect," began his work June 1st. During the seven years of his pastorate several revival seasons were enjoyed, and there was in the church a continuous growth and spiritual influence. Every communion season, with a single exception, from two to ten were added to the membership, and the actual growth was from 186 to 315 members. The pastor's salary, meantime, was increased from \$1000 to \$1500. In 1884 some \$5000 were expended in remodeling and refurnishing the house of worship. A pipe organ was placed in it, which has added very much to the music rendered. This was needed to make complete one of the finest choirs in Northern Ohio. This choir has for many years been under the able and efficient management of Mr. J. E. Wilkison, and he has made it a constant admiration and a joy.

Mr. Foulkes closed his pastorate here May 1, 1888, leaving the church in a state of freedom from all debt and with a balance in the treasury. He went to Kansas, seeking better health.

The pulpit had a temporary supply until July 8, 1888, when

a call was extended to Rev. Henry Gardner, of Collinsville, Ill. The call was accepted, and on the 19th of August Mr. Gardner began his labor here. He was installed pastor by the Presbytery on the 15th of October following, and continued till January 1, 1892, resigning, however, November 15, 1891. Upon his entrance upon the work the church moved forward as before. During his first year there was a total increase in the membership of sixty-two, and a net increase of thirty-nine. The number of communicants now is 360.

A NEW HOUSE OF WORSHIP.

Under the ministry of Mr. Foulkes the sanctuary was somewhat enlarged, but was, and continued to be, still too small for the congregations. The necessity for a new one was felt more and more as the membership enlarged. Finally, in 1890-91, earnest steps began to be taken toward securing a house suitable to the needs of the congregation. A new site was secured at a cost of \$8000, toward the payment of which the parsonage was "turned in" at \$2500. Subscriptions were taken and a plan secured for the new house. The work went forward, and on the 29th of May, 1892, the house was opened for public worship. In a short time it will be dedicated with all debts canceled. The old sanctuary, with the lot, is presumed to be of full value to meet the remaining indebtedness on the new site. This people now have a house of worship fully up to the modern ideas of church architecture. It has cost them, with the furniture, exclusive of the large and splendid new organ, about \$30,000. Mr. Wilkison has undertaken, in his peculiar way, which never fails, to provide for the cost of the organ without calling for subscriptions for it from the congregation. Indeed, the work has largely been accomplished already.

Since Mr. Gardner has retired from the field, Rev. R. H. Coulter, from Gallipolis, Ohio, upon invitation, has been acceptably supplying the pulpit, and Providence smiles.

THE SABBATH SCHOOL.

The Sabbath school was organized in March, 1863, with Mr. E. Miller as its superintendent, who held that position till June, 1864, when he resigned on account of feeble health. Mr. J. E. Wilkison was then elected, and has superintended this school ever since, except for fifteen months in 1869-70, when Mr. S. M. Miller filled the position. The school in 1864 numbered twenty-two pupils, with four teachers. At present it has *twenty-two teachers*, seven officers, 350 pupils, with an average attendance of over two hundred.

The growth of the school has been co-extensive with the growth of the church; and while we remember the faithfulness and earnestness of teachers, officers, and pupils, yet it is perhaps due, in all truthfulness, to say that a large share of the success has come from the untiring and ever prompt faithfulness of the superintendent, J. E. Wilkison.

WOMAN'S MISSIONARY SOCIETIES.

The Woman's Society for Missions was organized by Mrs. C. Doolittle, of Toledo, in May, 1878, with a membership of thirty-six. During the fourteen years of its existence monthly meetings have been held, and, though not always so well attended as they might have been, yet there has been encouragement, and the good women have accomplished much for the Master. They contribute to both the home and foreign boards, holding a meeting for each object in each month. The membership has increased. The officers of the society in 1889-90 were: Mrs. H. Gardner, president; Mrs. Girard Sheley, Mrs. J. E. Wilkison, Mrs. J. M. Beaver, and Mrs. J. S. Crawford, vice-presidents; Mrs. Walter S. Payne, treasurer for Home, and Mrs. William M. Day, treasurer for Foreign Missions; Mrs. George W. Campbell was recording, and Mrs. J. A. Parker corresponding secretary.

The officers in 1892 are: Mrs. J. E. Wilkison, president; Mrs. W. S. Payne, vice-president; Mrs. C. A. Lockhart, re-

ording secretary; Mrs. J. M. Bever, corresponding secretary, and Mrs. Jessie Poe, treasurer.

There is also a Home Missionary Sewing Society, of which Mrs. C. E. Palmer is president; Mrs. M. A. Wheeler, secretary, and Mrs. J. Crawford, treasurer; and also a Doolittle Band, composed of the younger people, of which Miss Jennie Lytle is president; Mrs. J. A. Higbee, vice-president; Miss Verdi Adams, treasurer, and Miss Fannie Miller, secretary.

Of the Y. P. S. C. E. Miss Emma Boyd is president; Miss Minnie Benham, vice-president; Miss Ethlyn Aber, secretary; Miss Fannie Miller, treasurer, and Miss Phene Higbee, corresponding secretary.

During the pastorate of Rev. William Foulkes his excellent wife was a power in the missionary and other work of this church. She was also prominent in the Presbyterian Society. She was a woman of remarkable and of lovely character. She forgot not her home, her husband, or her children. She sought to be, in the holiest sense, a helpmeet for her husband. Her children were her peculiar care; and yet she went out among the people of the congregation seeking to encourage and to help them to activity for Christ. She was able to address audiences, greatly to their delight and benefit. She had the courage of candor and earnestness, was self-possessed and at ease in any presence, and yet was always the perfection of womanly modesty and self-retirement. We are sorry to have to write that this noble woman was called away from all earthly helpfulness and care during this summer of 1892. The Fostoria church held, in view of her death, a memorial service.

GREEN SPRING CHURCH.

This church was organized by a committee of Marion Presbytery, consisting of Rev. James Pelan and Elder L. M. Loomis, June 18, 1858. The following persons united in the organization and were constituted "The Presbyterian Church of Green Spring," namely: David E. Hayes, Henry Smith, Martha

Smith, Samuel Hunter, Electa Hunter, Clementine Stem, Lydia Stem, and Hannah Water.

David E. Hayes, Samuel Hunter, and Henry Smith were elected, ordained, and installed elders.

Rev. James Pelan preached a few times for the church, and others occasionally. But the organization was without a house of worship, and continued mainly with only irregular supplies until 1867. In the meantime it had, with other Old School churches in the region, fallen to the Presbytery of Western Reserve. In 1867 the church of Clyde was organized by a committee of Huron Presbytery, and the congregation of Green Spring decided to unite with it in securing the services of Rev. J. B. Smith as stated supply, paying, as their portion of the salary, \$250. Mr. Smith's labors began in May, and on the 7th of October (1867) the church unanimously determined to change their relation from the Presbytery of Western Reserve to that of Huron. The change was effected, and the church was received by Huron Presbytery October 16, 1867. Mr. Smith supplied the two congregations for about two years.

Elder Samuel Hunter died December 6, 1858; Elder Henry Smith removed, in a few years, to other regions; and Elder David E. Hayes removed into the bounds of the church of Clyde and became a member of it. This church was, therefore, left without an elder, and from 1869 to October, 1872, there was only an occasional preaching service. In the meantime, however, the few members of this little flock were not indifferent to the cause of Christ, nor wholly inactive. They united in the services and work of the other church in the village, though still retaining their relation to the Presbyterian. They labored in the M. E. Sabbath school, and one of them, Miss C. Stem, was for a time its assistant superintendent, and frequently acted in that capacity.

In the fall of 1872 Rev. R. B. Moore was invited to preach in this village. A room was secured, then called Wehr's Hall, in the building now occupied by the Finch Hotel. It was furnished with seats, and during the winter, on each Sabbath

morning, services were held in this place, while in the evenings Mr. Moore preached in the large parlor of the Sanitarium, to the strangers and the feeble there assembled, others from the village uniting to enlarge the congregation. The results of this winter's pleasant labors were several additions to the little church and a determination to erect a house of worship.

Mr. Moore retired from the field May, 1873, but on the 9th of July he was present when the church resolved to go forward, and elected a board of five trustees to secure a lot, and to act as a building committee, and to proceed to erect the house. A few months later the Rev. A. Baker came to their help, preaching for them and encouraging them in their undertaking. In the fall of 1873 the building was erected and roofed. The congregation was again without a minister, and, aside from the plastering and windows, not much was done to complete the house until 1875-6. In June, 1875, Mr. Moore returned, and, after securing chairs for seating, preached in the new house for about a year and four months, during which time the building was in the main completed, the debts were covered, and the sanctuary was dedicated to the worship of God. The dedicatory services were conducted by Rev. E. Bushnell, D. D., and Revs. J. T. Pollock and R. B. Moore, Dr. Bushnell preaching the sermon. The house is of brick, beautifully located, and cost about forty-two hundred dollars.

The next minister was Rev. J. S. Axtell, who began to serve this church, in connection with Clyde, regularly, January 1, 1878. Partly by his influence the Academy, now in operation, was located at this place. In the summer of 1882 he was made a teacher in that institution, and purchased himself a home in the village, into which he removed soon after. In 1883 he was chosen principal of the Academy, which position he filled, in connection with his labors in the church, for two years, retiring from both in the summer of 1885.

Then, a third time, Rev. R. B. Moore returned, and began to preach in July, 1886, continuing till May 1, 1888. He was

followed by Rev. David Street, who served this church and that of Clyde for one year and four months.

In 1883, May 14th, David E. Hayes having returned to Green Spring, was again chosen and installed elder. The rotary plan of eldership was adopted, but no other elders were at that time chosen. Mr. Hayes has from time to time been re-elected, and continues to serve the church in this capacity, though now enfeebled by age and infirmity. June 2, 1887, S. P. Sproul was chosen elder to serve for two years, and J. B. Schwendt for one year. They were ordained and installed a month later.

Mr. Sproul has been several times re-elected. On the 23d of May, 1888, John B. Lott was chosen, and ordained and installed soon after. The session at present is composed of David E. Hayes, S. P. Sproul and John B. Lott. During the pastorate of Rev. J. S. Axtell the house of worship was frescoed and re-seated at an expense of over four hundred dollars.

In 1887 an excellent bell was placed in the tower. In 1888 the house was furnished with new carpet, and new lamps, so that it is now a pleasant place for Christian worship.

All of these improvements are to be accredited to the "Ladies' Aid Society" of the church, of which Mrs. Dr. Marshall, of the Green Spring Sanitarium, was for some years the president. This Society has done very much in various ways for this church. Indeed, the church owes much in every way to the ladies who have so largely constituted it, and who have in its trying times taken an interest in it. The music, through all its years, has been almost wholly due to the ladies who have conducted it, and it has nearly always been good. In the years from 1872 to 1885 Miss Belle Finch, now Mrs. Foster, presided at the organ, and Miss Nellie Finch, with others, took part in the singing. In the latter few years of this time the Misses Clara and Rosa Freese assisted. From July, 1886, to March, 1890, Miss Rose Giddings, now Mrs. Haines, had charge of the organ; and with her sisters, and the Misses Wolf, the

Misses Marshall, and several young men, her pupils in music, she was able to make a choir of more than ordinary excellence for a village of the population of Green Spring.

Since this choir have resigned their place, while Miss Maggie Giddings manages the organ mostly for the Sabbath school, Miss Maud Neace has taken charge of it in the public services, and Mrs. Dr. D. P. Campbell, Miss Nellie Turner, Mrs. Warren Hahn, Mr. and Mrs. C. D. Ballmer, Mr. Warren Hahn and others have been the singers, and the music has continued to be good. Mr. Ballmer leads the congregation in singing at present.

Moreover, the history of this little struggling church would be incomplete without further mention of the two sisters—Miss Clementine and Miss Lydia Stem. They were part of the original organization, and, although they were so catholic in spirit that they could labor heartily and earnestly in the M. E. church when they did not have a church of their own choice to support, yet, but for their faithful adherence to their organization, it is doubtful whether there would be a Presbyterian church in Green Spring to-day. For a number of years, when there was no session, and no men to take the lead, they were active and prayerful. Their efforts secured the ministry of the Word, and eventually the sanctuary, and kept the church and the Sabbath school alive. They have done all in the most womanly and Christian of ways, while in their hearts a genuine and charitable interest has been felt in the village and community, and in all classes of people. Of these sisters, one, Miss Lydia, in the midst of her interest and usefulness, went up by death's gateway to the realms of light. She was prostrated in 1882, by an affliction which could not fail to tell her and her fond friends, that her days were soon to be numbered.

In the calmness of a Christian faith she suffered and waited. Deeply, with her more than common mind, and with her thoughtful Christian culture, she for months continued to look into the truths of God's blessed Word, the doctrines of His saving grace, and the heavenly promises. She was all the

while making them her own, and in their light she was marching *up*, not *down*, to the grave. It was a precious privilege to be, occasionally, at her bedside, and to hear from her pallid lips the expressions of her confidence in Jesus, and to observe how thoughtfully and victoriously she moved on to the uplifted doorway, passing which she was to behold "the King in His beauty." The messenger came to bid her hence in the early spring of 1883, and she was with the church on earth no more.

The other sister, Miss Clementine, continued her work for the church until the autumn of 1886, when failing health made it needful for her to seek a change of climate. She, with her now only remaining sister, Miss Elizabeth, went to Florida, where they remained for several years. Returning home in the early summer of 1890, they remained awhile, then sought further relief in California. They have again returned to the region of their home and of the church in which the sisters have taken so lively an interest.

THE SABBATH SCHOOL.

Since the erection of the house of worship, in 1873, the Sabbath school has been kept in operation. The school had been organized, however, before this time. Its birthplace may be said to have been Weirh's Hall. It has been superintended by Miss C. Stem, Joseph Foncannon, Prof. H. C. Campbell, Prof. E. O. Loveland, S. P. Sproul, Prof. M. J. Hole, W. D. Herrick, Miss Clara Freese, and Prof. Ed. Bushnell. It is now in successful operation under the management of Prof. M. J. Hole, of the Green Spring Academy.

Of Mr. W. D. Herrick it may be sadly interesting to relate that he, with his wife and two interesting sons, were members of the church in Tiffin, O., where they had lived for a year or two. Mrs. Herrick was a lady of refined intelligence and of earnest Christian character, the daughter of a Presbyterian minister of the State of New York. Mr. Herrick was an interesting man, and with ability he superintended this Sabbath school during the summer of 1887. In the late autumn, his

wife's health being quite infirm, he removed with his family to Jackson, Florida, where he had a brother already residing. In the summer of 1888, during the prevalence there of the yellow fever, the whole household, father, mother, brother, and two sons, were swept away by that fell disease within a few days of each other.

MISSIONARY.

This church has had a small missionary band composed of a few of its younger people. One of its members, or rather one of its chief managers, and one who was for some years a teacher in the Sabbath school, Miss Mattie White, went out in August, 1888, to Paris, Idaho, under the direction of the Board of Home Missions, as a teacher among the Mormons. She has continued in that work for the four years past, earnestly striving, through her instruction and training, to rescue some of the children of Mormons from the destructive doctrines of that deluded people. She has had encouraging success. She has gathered a few of the children into her home, where she cares for them and seeks to keep them under Christian influence. She is greatly interested in her work of love; her letters, which she writes to the Sabbath school at Green Spring and to other friends, are read with pleasure and profit, and have not failed to awaken in her friends a lively interest in her and her school.

The Ladies' Working Band is still alive. For several years Mrs. J. R. McDonald has been its presiding officer. This position is now filled by Mrs. Dr. D. P. Campbell.

ENCOURAGING OUTLOOK.

This church has, in all its past, had a struggling history. It has, however, been the subject of many earnest and believing prayers; God hears such prayers. The church has already been an untold blessing to the community, and it can hardly fail to be so in the future. Recently the people have shown a renewed interest, and a desire for the continued means of grace, in the liberality of their subscriptions to secure an acceptable minister. They have gone far beyond their past record, and it

is fondly hoped that the Lord has sent them the right man and that the future may gloriously exceed the past. Why not? Here is a lovely sanctuary, in a charming region of country, an excellent Sabbath school, many souls in all the region around yet unsaved, a great work therefore to be done, and now the means within easy reach to support the regular ministration of the Gospel. Will not the faith and hope of those who have labored and prayed be yet realized?

Rev. J. M. Beaver preached for this people for six months in 1890-91. Since then the services have been irregular. But a call has been extended to Rev. Wm. Tussing. He has accepted, and has entered upon his work as the minister of God's Word to this church.

THE CLYDE CHURCH.

BY C. A. MINER AND R. B. MOORE.

Among the early settlers of Clyde and vicinity were a few from the sturdy Presbyterian and Congregational families of Western New York and New England. For some years they maintained the religion of their fathers by home instruction and by worshiping in the churches of their choice in the neighboring towns. But the difficulties of attending those distant places of worship being great, some joined themselves to the churches of other denominations in the vicinity, and others became indifferent; so that for many years the few that retained their denominational interest, and the few of the same faith that continued to come, felt unable to establish and keep up a church of their own order. Only now and then, at long intervals, were they able to meet together in their own neighborhood for worship. At length, however, Rev. E. Bushnell, D. D., pastor of the Presbyterian church of Fremont, began to manifest interest in them and to give them more frequent services, and, encouraged by him, a meeting was called for the organization of a church. On the 6th of April, 1867, those interested in the movement met in the Baptist house of worship in Clyde, with Rev. E. Bushnell, D. D., and Rev. George H. Fuller-

ton, from the Presbytery of Huron. After devotional exercises the following persons were received as church members, and were united in Christian fellowship in the organization of a church according to the rules of the Presbyterian denomination, namely: J. W. Luse, M. D., Mrs. E. C. Luse, Hiram Vincent, Mrs. Julia Vincent, Adam Dunlap, Mrs. Kate B. Dunlap, Mrs. Margaret Luse, Mrs. Emily Fletcher, Mrs. Jane Thorp, Mrs. Celestia Loveland, George B. Fuller, and Mrs. Alvina Ellsworth.

Dr. Luse and Hiram Vincent were elected, ordained, and installed as elders, and A. Dunlap and George B. Fuller as deacons. On the following Sabbath, April 7th, the first public services of the newly-organized congregation were conducted in the Baptist church by Rev. E. Bushnell, D. D., who preached and administered the sacrament of the Lord's Supper. The services were solemn and impressive, and were long remembered by those who were present.

Shortly after the organization of the church the Rev. J. B. Smith was chosen as minister, and continued to serve this congregation, together with that of Green Spring, for about two years. During this time a weekly prayer meeting was organized and kept up, and a number of new members were added to the church.

In 1869 Rev. D. W. Marvin became the stated supply. On the 28th of February this year the congregation, numbering at the time about thirty-six members, became incorporated under the laws of the State, and proceeded to purchase ground and to erect a house of worship.

Elder Hiram Vincent and C. A. Miner were made the building committee. With much self-denial and hard work on the part of the members, and with aid from the Presbyterian Board of Church Erection, a neat and commodious brick building was completed, and on the first Sabbath of 1870 it was dedicated to the worship of God.

On the 30th of January, 1870, the Sabbath school was organized, and the church being now thoroughly equipped for all good work, grew in numbers and in power. In 1871 Mr.

E. R. Chase, then a student in the Theological Seminary at Chicago, accepted a call to minister to the church. He was ordained to the ministry at this place in June of the same year, and on April 29th of the following year he was regularly installed as pastor. A sad loss fell upon the church and community on November 29, 1871, in the sudden death of Elder Hiram Vincent and his wife. They were excellent people, respected by all who knew them. They had been among the first to take an interest in the church, had labored and given liberally for the erection of the house of worship. There were none of this little society whose loss would have been more seriously felt than was theirs. They were just starting out to attend a Sunday-school convention at Green Spring, and not far from their home, in crossing the Lake Shore Railroad track, their buggy was struck by the train, and both of them were instantly killed. Serious evils have resulted to this church from the death of this devoted couple, as much had been hoped from them financially.

In the following year, 1872, David E. Hayes and A. J. Wilder were added to the eldership.

A gracious revival visited the church in the beginning of 1873. The spirit of revival at that time prevailed to a high degree in the surrounding communities. As the result of the blessing here, there were added to the membership, on the 6th of April, twenty-seven souls.

Rev. E. R. Chase was a young man of excellent spirit, of fine prospects, and was beloved by all. The church prospered under his pastoral care, but his health had been impaired while serving in the army of his country. He sank under disease of the lungs, and on the 25th of May, 1874, he passed to his eternal reward. His departure was deeply mourned by his people and by the many friends who knew his worth.

In the following year, 1875, March 24th, Rev. A. M. Meili, took charge of this field. He had been for some years, and until quite recently, a priest in the Roman Catholic Church. He had, however, become a Presbyterian, being received as

such by the Presbytery of Wooster. He entered upon his labors here, as his first charge in the denomination, and was received and recognized by the Presbytery of Huron as an ordained minister. He had not been in Clyde many months until troubles began to arise in the church, which continued to increase in seriousness. They had their origin in personal difficulties among a few of the members; and they were magnified by the efforts of Mr. Meili and the session, in part, to enforce stricter conformity to the rules of the church. These troubles, by reason of various aggravations, especially by reason of the prevalent disposition to talk about them and add to their causes, increased to such proportions that the Presbytery was called upon to try to adjust them. The Presbytery met in the house of worship in Clyde on the 24th of January, 1876, and devoted four days to an investigation, not with the design of condemnation, or of resorting to judicial severity, but to learn the facts if possible and then to give its counsel and decision with a view to restoring the people to peace and harmony. This effort, possibly because of the very kindness and moderateness of it, was utterly unavailing. Neither side in the dispute were satisfied with it. Soon after, some part of the congregation thought that matters might be improved by the adoption of the rotary system of eldership, and the Presbytery, at its April meeting, was asked to direct the session to call a meeting of the congregation for the purpose of considering and voting upon the question of such adoption. The elders were so advised, but the meeting was not called, and, at its special meeting in June, the Presbytery was asked to call such meeting of the congregation itself. But this body thought that the church in Clyde was not in condition to discuss and decide so important a matter. They therefore, in the interest of peace again, resolved to direct the existing session in Clyde to cease to act, in their capacity as elders, until such time as a committee of the Presbytery which was appointed to act as the session of the church in their stead for the time being, should deem it advisable for them so to act, or to call the con-

gregational meeting to consider the question of changing the plan of the eldership. An appeal from this action of the Presbytery was carried by two of the elders, who supposed they had been *suspended* from office without charges being preferred or hearing granted, to the Synod. One of these, failing to get satisfaction through the Synod, took refuge in the M. E. Church. The other, taking a better view of the matter, retained his place, and is now a trusted elder in the church of Green Spring. As the result of the investigation by the Presbytery in January, 1876, one brother felt, and still seems to feel, that he was substantially shut off from the communion of the Church by the final action of that body, notwithstanding the repeated assurance by members of Presbytery that no such thing was either named or intended. Others, also, were dissatisfied, and for a time it seemed as though the church would be entirely broken up.

Rev. A. M. Meili, of course, gave up the field, resigning in May, 1876. The membership of this church had increased to between seventy and eighty at the beginning of these troubles, but now some applied for letters of dismissal to other churches, others deserted, so that two years later, at the beginning of 1878, only about twenty-five members could be relied upon as belonging to the church. During these two years public services were not held, except occasionally, and the remnant became so discouraged that even the prayer meeting and Sabbath school were discontinued. At the beginning of 1878 this church united with that of Green Spring in securing the services of Rev. J. S. Axtell. The prayer meeting and Sabbath-school were again reorganized, and notwithstanding the many difficulties in the way, the regular work of the church went on smoothly and encouragingly.

All the former elders having left the church or resigned, Messrs. N. T. Wilder, J. H. Herrick, and H. T. Barnum were elected and ordained to this office. In time William Frederick and S. Bretz were added to the session.

Mr. Axtell served the two churches until the summer of

1883, when, being chosen principal of Green Spring Academy, he resigned at Clyde. In the fall of that year Rev. H. P. Barnes accepted a call to the pastorate of this congregation. He was received into the Presbytery on the 24th of October, and was soon after installed by a committee appointed for that purpose. This relation continued until the 2d of November, 1885.

After the resignation of Mr. Barnes, a student of the Theological Seminary of Oberlin, by the name of R. J. Smith, was employed to visit Clyde and preach on Sabbaths. His preaching was acceptable to the people, and he continued to supply the pulpit until the winter of 1887-8. During this time there were few additions to the church, and the collections for the benevolent objects were neglected. In the spring of 1888 Rev. David Street entered, May 1st, on the duties of stated supply, and continued until September, 1889. He had met with serious discouragement from the outstart, but accomplished a great work for this church. There were some additions to its membership. His preaching was heard with interest by respectable congregations, and there was much that was hopeful in the Sabbath school and the prayer meeting. But the special work of Mr. Street was in taking the house of worship from the hands of the sheriff and the law. A debt had been hanging over this house from the time of its erection. It had been all the while increasing. The debt the church was not disposed to pay, some of them claiming that the party, Elder Vincent, killed in November, 1871, with whom it was contracted, had declared his purpose never to collect it; others, however, regarded this as a mistake. One family of the heirs of Mr. Vincent claimed and demanded the amount they supposed to be due them. As their demand was not satisfied, they pushed the matter in law, and the church was eventually sold. The sale, however, was not effective, and the matter stood in this unpleasant position when Mr. Street came to the charge. In the course of the year he gathered the facts in the case, and concluded that it was a difficulty that ought to be and could

be settled. He learned, by correspondence, the amount of money that would be accepted as a full and satisfactory settlement of the claim, and then went to work and secured subscriptions for the larger part of it, when the "Ladies' Society" of the church furnished the balance, and the debt was canceled. The removing of this incubus was a great matter to this church. It cleared the coast for their future action. Within a few months after this Mr. Street removed to the Wooster Presbytery. The church then had occasional supplies till February 1, 1891, when Rev. G. E. Wilson came to them. He is now their minister, and the people are encouraged. Since his coming among them they have rebuilt and enlarged, as well as modernized, their house of worship at a cost of \$4000.

The elders at present are N. T. Wilder, J. H. Herrick, H. T. Barnum, William P. Lash, and Solomon Bretz.

SABBATH SCHOOL AND MISSIONS.

The Sabbath school was organized January 30, 1870. Among those who at that time were especially interested, and active in its work were Elder Hiram Vincent and his wife, Charles A. Miner, and A. J. Wilder. The school has fluctuated along with the church, and when there was not much of the church there was little of it. It has, however, for the past few years, been in a prosperous state. It is well attended by as interesting a class of people as can be found anywhere, and it is well managed and full of life. The superintendent for a number of years has been George H. Richards, and his assistant N. T. Wilder. Much of the hopefulness of this church is in its Sabbath school.

There has for some time been in operation a "Woman's Union Society of Home and Foreign Missions." Its officers are as follows: President, Mrs. Seba Wickwire; vice-president, Mrs. G. E. Wilson; secretary, Miss Maggie Evans; treasurer of Home Missions, Miss E. C. Wilder, and treasurer of Foreign Missions, Mrs. C. A. Miner.

With a new sanctuary, an acceptable minister, a good Sab-

bath school, and women awake to the cause of missions, we may safely say this church has risen above the storm clouds, and will yet prove a power for good in the community and the world.

CHURCH AT ELMORE.

BY REV. A. P. JOHNSON AND R. B. MOORE.

The Presbyterian church at Elmore was organized by Rev. P. C. Baldwin, presbyterial missionary of Maumee Presbytery, July 18, 1869. The following eight persons were present to unite in the organization, namely: David Gibbs and Eliza Gibbs, of the Presbyterian church of Troy; Travis Kelley and Helen Kelly, of the Presbyterian church of Weston; S. G. Rositer of the Congregational church of Sandusky; Mary J. Smith, of the Presbyterian church of Liverpool, O.; Mary Moore, of the Presbyterian church of Deerfield, Mich.; Maria Wertman, of the Presbyterian church of Warren, O.

David Gibbs was chosen and ordained an elder. The Confession of Faith of the Presbyterian Church was adopted. The Lord's Supper was first administered July 26, 1869.

The Rev. P. C. Baldwin continued ministering to the church as he was able, obtaining for it occasional supplies. But the church did not grow, and the elder and his family removed to the West, so that the little fold was scattered and nearly extinct, when, in 1873, John Smith and Gustavus Jaeger were chosen and ordained elders, and Henry Moore deacon, and a number were added to the membership, and steps were taken for the erection of a house of worship. With the aid of the Board of Church Erection a building, a pleasant and substantial structure of brick, was erected and paid for. Rev. D. W. Marvin was very helpful in building this church. Mr. Baldwin continued to care for the organization until the beginning of 1875, when Rev. A. P. Johnson became the stated supply, continuing as such for three years, during which time there was continual growth by additions to the church and increase of the congregation. Aid was received from the Board of Home Missions.

The ordinances of God's house were regularly administered. The Sunday school and prayer meeting were held without intermission.

Mr. Johnson retiring, the church was without a pastor or stated supply for about one year, when Rev. C. K. Smoyer began his labors here in 1879, continuing to perform faithfully his work until 1884. There were constant additions and a healthy growth, as appears from the records, but there was no marked revival in this time.

In the summer of 1884 Mr. D. A. Heron, a student of Lane Seminary, supplied the church during his vacation.

July 19th of that year the fifteenth anniversary of the organization of the church was observed with a good degree of interest. A number were at the time added to the membership, and fourteen children were baptized by Rev. A. P. Johnson, then of the Presbytery of West Jersey. He also preached the anniversary sermon, Rev. P. C. Baldwin preaching in the evening. During the fall and winter following the church had only occasional preaching. They were expecting Mr. Heron to return to them when his studies were completed, which he did in the spring of 1885. He had been licensed and ordained, and having labored at Elmore through the summer, he was received by the Presbytery on the 29th of September, from the Presbytery of Union. On the same day he accepted the call to the pastorate of the Elmore church and was installed. There was increase of interest and activity in the church, with apparent prosperity. During the winter of 1887 an evangelist, Mr. Bauchman, of Tennessee, visited this place and labored for a season with great acceptance. As a result, between forty and fifty accessions were secured, a large portion of them being children.

April 21, 1887, additional elders were elected—Adelbert Baughman for two years and Philip Smith for one year. John Uncapher was elected deacon for three years. Elder John Smith, who had, from near the organization of the church, been a great help in every good work, had passed away, by

death, on the 12th of October, 1886. His death has since been felt as a great loss to this people.

In the autumn of the year 1887, Mr. Heron was called away to his father's death-bed, and did not return to resume his work. Family affairs seemed to demand his attention elsewhere. In the course of a few weeks the Presbytery was called upon to dissolve the pastoral relation, which had given promise of so much good to the church. The relation was dissolved; and from that time the congregation had no regular ministerial supply until July, 1888, when Rev. A. P. Johnson again returned, and continued to labor until April, 1889. He then removed into the bounds of the Maumee Presbytery, and the church, in connection with Genoa, extended a call to Rev. Wm. H. Day to become their minister. He accepted and entered upon his labors about the first of May.

Both Mr. Johnson and Mr. Day found the field in rather an unsettled condition, and difficult to manage successfully. Of the membership of about one hundred and fifteen a large per cent. of them were quite young people. Many of them were added as the result of the work of the evangelist and of the revival. They came, too, from families who had not been connected with the Presbyterian Church, and had therefore none of that attachment to it which comes of early training, and they lacked the sense of responsibility as church members. The pastor, Mr. Heron, leaving so soon after they had been received, they were for a time, just when they most needed it, without that loving care and paternal instruction which that pastor especially was expected to give them, and consequently they were not brought into full and hearty identity with the body of the church. They soon began to scatter, and were, many of them, to be found in other places than the sanctuary where they were supposed to have found the Lord, and where they did avow themselves as His followers. This state of things could not be otherwise than trying to the new pastor, whoever he might be. It was so to the eldership and to the church.

In addition to all this, about the time of Mr. Heron's departure, or a little before it, a serious financial trouble fell upon the village and community of Elmore which sadly affected the Presbyterian church. It resulted from the financial failure of a prominent member of the church, and it directly or indirectly affected others within and out of the church. It was simply one of those difficulties which are beyond the reach of man to heal. Ministers are not responsible for them, nor can they stay their tempestuous tide. In view of these facts the stay of both Mr. Johnson and Mr. Day in Elmore was short.

Mr. Day retired from the field after having been upon it but little over a year. His health had partially failed and he was compelled to be silent for a brief time. The church was for a time but irregularly supplied with the preached gospel. In course of time, however, Rev. C. K. Smoyer returned to them again. Upon leaving them in 1884, he engaged for a time in the work of school superintendency, and eventually went to Dakota to preach. He returned to his former field of Elmore and Genoa, and was received by the Presbytery of Huron from that of Black Hills on the 13th of April, 1892. He has built for himself a home in Elmore, and it is to be hoped that his residence here may be permanent and his work successful.

ELDERSHIP AND SABBATH SCHOOL.

The elders at present are, J. Gustavus Jaeger, Robert Chapin, and Albert Stewart.

The Sabbath school has been regularly kept up all the time, whether there was a minister in charge or not, through the earnest and efficient efforts of Elder J. G. Jaeger. He is a man wide awake to the demands of the times, and has for a number of years superintended this school, and manages to keep it in successful operation. Besides now having one sermon every Sabbath, the prayer meetings are, and have been, regularly held. Improvements, too, have been made in the house of worship, so that it is in good repair and pleasant in its accom-

modations. The attendance upon the Sabbath services is good, perhaps especially so in the evenings.

THE CHURCH IN GENOA.

There had, for some time prior to 1876, been a small number of people in Genoa desirous of having a Presbyterian church. They had formed a sort of society, and had been holding prayer meetings from house to house. After Rev. A. P. Johnson became the stated supply of the Elmore church, he began to preach occasionally in Genoa. The result was an increased desire for a church organization, in accordance with which a meeting was held on the 6th of March, 1876, and the following paper adopted:—

“WHEREAS, We whose names are undersigned believe that the public worship of Almighty God is a solemn duty, and is adapted to promote the morality, good order, and consequent prosperity and happiness of any community, as well as advance the interests of true religion; and

“WHEREAS, Great social advantages are to be secured only by combined effort;

“We, therefore, agree and bind ourselves together to assist each other in securing the stated administration of the Gospel through a Presbyterian society, and especially in securing the services of Rev. A. P. Johnson as our pastor.”

The names signed are: E. P. Bartlett, D. F. Lewis, F. O. Wyman, F. B. Clock, A. Rodgers, James Smith, John Wells, Wm. Smith, S. S. Smith, T. P. Taylor, Wm. F. Ford, and A. H. Hopper.

On the 24th of April following a meeting was held in the office of Dr. E. P. Bartlett for the purpose of taking further preparatory steps toward an organization. At this meeting Rev. A. P. Johnson was called to the chair and Dr. Bartlett was made secretary. It was decided to become formed into a church, and to call the organization “The Presbyterian Society of Genoa.” The following men were elected to fill the office of

trustee: D. F. Lewis and F. O. Wyman, for one year; James Smith and Wm. F. Ford, for two years; Wm. Clock and E. P. Bartlett, for three years. Means were adopted also for securing funds to carry forward the undertaking.

At the meeting of Huron Presbytery, on the 12th of April, 1876, the matter had been brought before that body, and a committee of three, consisting of Rev. A. P. Johnson, Rev. E. Bushnell, D. D., and Elder J. G. Jaeger, of the church of Elmore, had been appointed to organize a church at Genoa if they should deem it expedient. This committee met in the M. E. church, in Genoa, on the 18th of June following, and constituted a church of Christ according to the Presbyterian standards of doctrine and discipline. The church adopted the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures. The following persons presented letters of dismission from other churches, and were enrolled, namely: Dr. E. P. Bartlett, Mrs. Dela Lewis, Mrs. Sarah E. Lewis, Mr. Wm. B. Clock, Mrs. Lucinda Clock, Mr. A. H. Hopper, Mrs. V. P. Hopper, Mr. Joshua Rodgers, Mr. Adolphus Rodgers, Mrs. Mary Ann Rodgers, Miss Eliza J. Smith, Miss Mary J. Wanhope, Mr. Stephen Miner.

The following were received upon profession of faith: James Smith, Mrs. Elizabeth Smith, Miss Mary E. Miner, Miss Alice Clock, Miss Florence Clock, Miss Susan Smith, Thomas Smith, Robert Hutchinson.

After entering into covenant and being declared a church, the rotary system of eldership was adopted, and the following persons were elected to this office: Adolphus Rodgers, for two years, and E. P. Bartlett, for three years. Dela Lewis was chosen deaconess.

On the 13th of September following the church was received under care of the Presbytery.

Rev. A. P. Johnson continued to minister to this church until November 1, 1878. The Rev. C. K. Smoyer succeeded Mr. Johnson immediately, and labored earnestly and faithfully until December 12, 1886. No house of worship was erected by

this society until 1883-4. Under the ministrations of Mr. Smoyer additions were made to the membership, but financially the church continued weak.

Some steps had been taken in 1877 toward securing a house of worship, but without material results.

In September, 1883, a committee was appointed to make renewed efforts in this direction. This time there would doubtless have been failure again but for the earnestness and energy of Mr. Smoyer. Money was the hard thing to get, as the people belonging to the church did not have it in large quantities. Mr. Smoyer went to Mr. John Wells, who owned lands several miles from the village, and asked him if there were trees in his woods that could be used in the construction of the church. Mr. Wells told him to take men to his woods and select and use what he could find. Mr. Smoyer secured men and teams and went to work, cutting and drawing logs to the mill, and soon had enough for his house. The foundation was built, and the preacher, with other volunteer help, prepared the lumber and put up the building. The work was done in considerable part without wages, Mr. Smoyer himself using the saw, the square, and the hammer. A very neat structure was the result. The estimated cost was about \$1200, \$500 of which was paid by the Board of Church Erection, and the balance by the laborers and the people of the place. Several men not particularly interested in the church itself, yet seeing the spirit and devotion of the minister as he put his own hand to the work, handed him sums varying from ten to twenty dollars. On the 8th of June, 1884, the new sanctuary was dedicated; Rev. R. B. Moore, D. D., preached the sermon. The house was dedicated free of debt, with perhaps enough money, subscribed at the time, to secure an organ and stoves. The minister and the people were full of joy. The congregation were, and continued to be, full of appreciation of the services rendered by Mr. Smoyer, and they felt that they had suffered a great loss when, two years later, he gave up the charge to devote himself to work elsewhere.

Soon after Mr. Smoyer resigned, Rev. D. A. Heron, who had been laboring at Elmore as pastor for some months, began to preach at this place, and continued to do so until the May following. Then Mr. W. J. Gerlach, a student of Lane Seminary, conducted the services until his return to the Seminary in September. From this time there was about a year during which there was only an occasional service, save a few weeks, in which Rev. A. P. Johnson ministered. In the latter part of September, 1888, Rev. R. B. Moore, D. D., engaged to supply the church for six months, or until a more permanent arrangement could be made for them. At the end of that time Rev. Wm. H. Day took charge of this church in connection with that of Elmore, and served for something over a year. It then was without regular supply until the return of Rev. C. K. Smoyer, in the autumn of 1891. They now have preaching every Sabbath, alternating morning and evening, Elmore having the other part of the time. The men who have served as elders according to the rotary system are: W. B. Clock, A. Rodgers, E. P. Bartlett, D. F. Lewis, G. Richwin, T. S. Smith, John Wells, J. H. Hopper, John Burns, and T. P. Taylor.

The session now is composed of John Wells and George Green.

This organization has been largely kept alive by the ladies, to whom a large degree of credit is due for their persevering faithfulness. They have collected a good part of the funds needful. One of them, Mrs. E. J. Turner, has been treasurer; another, Mrs. Mary Myers, for a considerable time superintended the Sabbath school. When not superintending, and even when she was, she has been teacher of a class. Others besides these have been just as faithful and just as earnest. The school is at present superintended by Mrs. Millie Warner.

THE CHURCH OF GRAYTOWN.

In October, 1875, the Presbyterian church was organized at Graytown. This is one of the numerous churches of which that energetic missionary man, who has but recently gone to his eternal reward, Rev. P. C. Baldwin, has been the father. He preached in this village, surrounded by a community which is largely German in its origin, found a few Presbyterian families, and gathered them into a church.

At the above-named date the organization was taken under care of the Presbytery of Huron. Mr. Baldwin belonged to the Presbytery of Maumee, and may have effected the organization of the church a little earlier than the time specified. In a comparatively short time, and largely by the help of a lady from the East, who owned property and spent part of her summers in the vicinity of the village, and with the further aid of the Board of Church Election, a comfortable house of worship was secured.

The membership was at the time small, and continues to be so. Indeed, this is the smallest Jacob in the Presbytery; yet there is a field about it in which it ought, by the blessing of God, to be made a power for great good. It is exceedingly desirable that this region be supplied with the means of grace which should be afforded through this little church.

The elders elected at the time of the organization were L. Teachout and Mr. Berry. Mr. Berry was a most excellent man, and served in the office to which he was chosen and ordained until his death, which occurred about the year 1884 or 1885.

Mr. Teachout is also an excellent man, and stands at his post. He has, by his untiring faithfulness, kept in active life the Sabbath school, which was organized soon after the church was formed. The school is under his superintendency, and has been all along; yet it is conducted largely on the union plan. It is largely attended, and manifests a wide-awake spirit.

The men who have ministered to this fold have been: Revs.

P. C. Baldwin, A. P. Johnson, C. K. Smoyer, D. A. Heron, R. B. Moore, and perhaps one or two others for a few Sabbaths.

THE CHURCH OF CHICAGO.

FIRST PREACHING.

On or about the 1st of October, 1888, Rev. R. B. Moore, D. D., of Tiffin, Ohio, at the request of the missionary committee of Huron Presbytery, visited Chicago, Ohio; and, after conference with a few persons, he spent a Sabbath in the place and preached. There were known to be some people there who had been reared in the Presbyterian Church, and whose connection was still with that Church in the places from which they had removed to this village. Chicago had at this time a population of about one thousand souls. Through the Presbyterians, who were interested, arrangements were at once made by which Mr. Moore continued to visit the place and preach, upon alternate Sabbaths, in the house of worship of the United Brethren church, for about six months. Most of those who were Presbyterian in faith had cast in their lot temporarily with the United Brethren. They attended the preaching services, were in the Sabbath school as teachers or pupils, were in the choir as leaders and as helpers, and gave their assistance in the support of this church and in its missionary society. At the end of the six months, when the question was raised as to the propriety of organizing a Presbyterian church, it was thought best not to do so at once; that the Presbyterians should not weaken the United Brethren church by withdrawing from it, but should rather give it their help until such time as they could both be better spared from it and better able to go out for themselves. The services of Mr. Moore therefore ceased in the village until April, 1890. About this time the pastor of the United Brethren church impressed the Presbyterians with the necessity of an organization of their own, by a determination upon his part that they should be less active and helpful as teachers in the Sabbath school than they had been heretofore. When he

began to draw the lines, Mr. Moore was again sent for. He returned and preached upon Easter Sabbath, 1890, in the Free Methodist church, located in the southwest corner of the town. A desire was then expressed by a number of people that a Presbyterian church should be organized as soon as it could be conveniently done. Consequently, at the meeting of the Presbytery, on the 9th of April, a petition was presented to that body, signed by twenty-three citizens of Chicago, asking that a church be constituted at an early date. The petition was granted, and a committee, consisting of Rev. R. B. Moore, D. D., of Tiffin; Rev. J. M. Seymour, of Norwalk; Rev. J. P. O'Brien, of Olena, and Elder James G. Gibbs, of Norwalk, was appointed to organize the church at their earliest convenience.

CHURCH ORGANIZED.

This committee met with a goodly number of the people of Chicago on the 19th of April, in the Free Methodist Church. A sermon was preached at 10.30 A. M., by Rev. J. M. Seymour, from Acts iii, 6. After the sermon the Presbyterial committee was constituted for the examination and reception of such as proposed to unite with the organization. The following persons presented letters from other churches, which were found in order and accepted: James Duncan and Mrs. Anna M. Duncan, his wife, from the M. E. church of Garrett, Indiana; Mrs. Sadie N. Hedrick, from the Second Presbyterian church of Newark, Ohio; Mr. Warren Severance and Mrs. Philinda Severance, his wife, from the Presbyterian church of Plymouth, Ohio; Mr. Coy A. Weatherford, from the Presbyterian church of Aurora, Indiana; Mr. S. Tudor, from the United Brethren church of Chicago, Ohio; Mr. J. C. Ward and Mrs. Flora Ward, his wife, from the M. E. church of Chicago, Ohio; Mr. John A. Pittsford and Mrs. Josie R. Pittsford, his wife, from the M. E. church of Chicago, Ohio; Mrs. J. C. Hamsher, from the First Presbyterian church of Mansfield, Ohio; and Mrs. Eliza A. Hamsher, from the Presbyterian church of Doylestown, Ohio.

The following persons were then examined as to their faith

in Christ and their purpose, trusting in divine grace, to lead a life of faithfulness to God and His Church, and they were received: Mrs. Nettie G. Holler, Miss Clara Severance, Mrs. Paran C. Hyler, Mrs. Cornelia Gregory, Miss Estella Gregory, Mr. Scott Clark, Mrs. H. T. Arthur, Mrs. Clara E. Andrews, Mrs. Eva L. Keefer, and Mrs. Hilie Tudor. The last named was received upon examination, in the absence of her letter of dismissal from the United Brethren church of Salesville, Ohio. The letter, however, was received a few day later, and Mrs. Tudor was enrolled as received by letter from said church. These persons had been in earlier life Presbyterians; but their lot having been cast where the circumstances seemed to require it, they had given their names and their Christian help to the other denominations.

The following persons, now received upon profession of faith, had not yet been subject to the Sacrament of Baptism, and it was decided that the public reception of all, and the baptism of these should be attended to in connection with the service to be held at 2 o'clock, p. m., Mrs. Nettie G. Holler, Miss Clara Severance, Miss Estella Gregory, Mr. Scott Clark, and Mrs. Clara E. Andrews.

The congregation was then dismissed, to meet at 2 p. m. At this hour the people again assembled; a sermon was preached by Rev. J. P. O'Brien, of Olena, from Acts i. 5, after which the committee proceeded to organize the church.

Those who came in upon examination stood up and made a public profession of their faith in Christ and in His Word, and declared their purpose and promise, God helping them, to be His true and faithful servants. The five named above as not having been baptized then received this sacrament. Then all those received by letter and those upon profession of their faith, arose and declared their desire to be constituted into a Presbyterian church of the Lord Jesus Christ, their purpose and promise to pray and labor together as one fold in the Lord's holy service, and their desire thus, in faith and mutual love, to honor His great name.

Three of the brethren, namely, S. Tudor, Warren Severance, and John A. Pittsford, were then elected to the office of ruling elder. Five men were chosen, also, as trustees: Scott Clark, Warren Severance, John A. Pittsford, Dr. Otis Sykes, and S. P. Andrews.

It was next resolved by the congregation that the organization be called *The Presbyterian Church of Chicago, Ohio*. The matter of securing at an early day a house of worship was briefly considered, and it was decided that the whole matter should be referred to the now elected Board of Trustees, and that they should have the power to select a building committee for this important purpose. These matters having thus been attended to, to the satisfaction of all, so far as they could be at the time, Rev. R. B. Moore, chairman of the Presbyterial committee, then, in the name of God and of the Lord Jesus Christ, and by the authority of the Presbytery of Huron, declared the *Presbyterian Church of Chicago, Ohio*, with the members above named, to be duly constituted, praying that, as a church of the Lord Jesus, the rich blessing of God might rest upon them.

Rev. J. M. Seymour then addressed the members of the church now constituted; exhorting them to take special pains to preserve among them the spirit of harmony and love; to endeavor to be present at all the services of the Lord's house, both old and young; to be careful to keep acquainted with each other in social life, in sickness, in trouble, and at all times showing Christian sympathy; and to be watchful and prompt to get acquainted with strangers, and to give them cheerful welcome, considering that this church and its well-being are the most important things in their lives while they are located here. The services were concluded with the singing of a hymn and the benediction.

ELDERS ORDAINED.

On the 10th of May, 1890, after a sermon by Rev. J. P. O'Brien, Rev. R. B. Moore also being present, the elders elected

—Warren Severance, S. Tudor, and John A. Pittsford—were duly ordained and installed into their sacred office. The congregation being dismissed, this Session was convened for their first transaction of business. All were present, together with the two ministers above named. After the opening by prayer, Miss Mary L. Chew was received, upon examination, as an additional member of the church, as was also Mr. Nelson B. Parker. Upon the following day, which was the Sabbath, Mr. O'Brien preached, publicly inducted these two persons into full communion, baptizing Miss Chew, and administered the Lord's Supper.

HOUSE OF WORSHIP.

Through the kindness of the people of the Free Methodist church their house was occupied on alternate Sabbaths, for preaching, throughout the summer of 1890. In the meantime vigorous steps were taken by the Presbyterians to secure a sanctuary of their own. The trustees appointed a building committee. A suitable lot had already been secured, and subscriptions were at once taken for the proposed new house. The matter of securing a plan, in conference with Rev. R. B. Moore and other members of the building committee, was put in the hands of Mr. S. P. Andrews. An agreement was soon effected as to what the house should be, and the contract and management of its construction were committed to Mr. Andrews. In the course of the latter part of the summer and autumn the work was done, and the building was ready for dedication by about the first of January, 1891. It is a frame structure of pleasant appearance, with tower, prayer-meeting room, and with a furnace room, and furnace for heating, in the basement. At its dedication Rev. D. J. Mease, of Mansfield, preached the sermon from the Word in Ephesians v, 27: "A glorious church."

The total cost was about \$3000, to which has been since added the expense of a bell, costing \$190, and other matters making \$100 more.

PREACHING AND SABBATH SCHOOL.

Rev. R. B. Moore continued his services for this people till near October 1, 1890. Rev. J. P. O'Brien then assumed the charge, and continued till about June 1, 1891. Rev. E. L. Anderson began to labor with and for them in the early part of October following, and continues to the present time. The church continues to grow, slowly but permanently. The village has also grown, until its population now numbers from sixteen hundred to eighteen hundred souls.

The Chicago church is united with the church of Steuben in the support of a minister. The home of the minister is in Chicago, and the people there are contemplating the matter of a parsonage, which they hope to erect at an early day.

The Sabbath school was organized in the early spring of 1890, in the Free Methodist church. It was then a union school, with Prof. J. A. Pittsford as superintendent. In the new house it continues as a union school, the M. E. people and the Presbyterians uniting, with Prof. Pittsford still as superintendent.

THE CHURCH OF STEUBEN.

Of the churches under the care of Huron Presbytery, the youngest is that of Steuben. It was received by the Presbytery on the 9th of February, 1891. It is located in a most lovely region of country. The beautiful farms and the comfortable homes suggest to the passer-by the thought of the smile of God. Everywhere there is indication of abundance and of prosperity.

The church, though so recently become Presbyterian, is the offspring of two others which have long had an existence and a name. The Congregational church of Greenfield was organized July 3, 1822, by Rev. Alvan Coe and Lot B. Sullivan. It then consisted of three males and nine females. Matthew McKelvey was chosen clerk. On August 26, 1825, Hugh A. Campbell was elected deacon; on August 26, 1826, Levi Platt was chosen, and Noah Parsons January 1, 1848.

The following ministers served the church from its organization down to 1853: Rev. E. Conger, commencing about 1824 or the early part of 1825; Rev. J. H. Russ, Rev. E. P. Salmon, and Revs. A. Blanchard, J. B. Parlin, Francis Child, Enos Wood, Abram C. Dubois, A. K. Barr, C. W. Clapp, and R. S. Lockwood.

For many years this "First Congregational Church of Greenfield" was under the care of the Presbytery. It seceded, however, in the course of time, to the Association. It has a commodious house of worship, and for many years has had good congregations attending upon its worship. Somewhere before 1840 a Free-Will Baptist church, also, was formed in the village. About that year this society erected a large and pleasant house of worship. For a time the church seemed to prosper. In course of time it became weak, and for some reason was unable to secure the regular means of grace. Resulting from its weakness, and from some want of harmony in the Congregational church, a new society was eventually formed from the parts of the two old organizations, the majority, however, being of the Baptist church. This society, for a time, called itself a Congregational church, but was not recognized by the Association. It for some time contemplated the idea of becoming Presbyterian and coming under the care of the Presbytery. This purpose was consummated at the date given above. This people have a house of worship which they use, though it still in law belongs to the Free-Will Baptist body, though this society of Baptists has ceased to exist. They have a membership of about fifty, and are united with the church of Chicago in the support of a minister and in the enjoyment of his services. They pay half his salary, and have preaching one-half of his time.

They elected three elders, who have been ordained and installed: B. R. Wheeler, A. W. Baker, and G. W. Brant.

They have a Sabbath school which numbers about the same as the church, and of which A. W. Baker is the superintendent.

Rev. J. P. O'Brien ministered to them for a time previous to

their becoming Presbyterian and for several months afterward. A few months after he withdrew Rev. E. L. Anderson came to them, and has served them to the present time, beginning October, 1891.

There is hope that this church, located in this charming region of country, may have upon it the blessing of God, and that it may prosper and do much for the honor of Him who gave His life to redeem men.

OTHER CHURCHES.

The history of Huron Presbytery would hardly be complete without some reference to those localities that have been ministered unto, and those churches that were organized, in an early day, by the ministers operating either under the supervision of this body or of that from which it was formed, and which localities and churches no longer have a place upon the Presbyterial roll. The Presbytery has lost its hold upon them, as they have withdrawn from its jurisdiction; but they are not to be wholly forgotten. We may still remember that they once were of us, and we may pray for their peace and prosperity.

It is an interesting fact that in carrying out the spirit and letter of the old Plan of Union, those earnest ministers went into almost every community and corner of what are now Huron and Erie Counties. They carried the Gospel message wherever there was a people to hear it; and where there was a reasonable nucleus to encourage an organization there they formed a church. There were no less than sixteen such points in these two counties where the church formed has ceased to be under the care of the Presbytery. Some few of them have ceased to have an existence as church organizations, while others now belong to the Congregationalist denomination.

As early as 1810 Rev. Joseph Badger conducted religious service in Vermillion, at the house of Captain William Austin. Others followed with similar services from time to time, and on the 20th of February, 1818, a Congregational church was

organized there. This church has always been Congregational in its polity, and was not for many years under care of the Presbytery. Nothing but the Plan of Union gave it any connection with this body.

In March, 1817, Rev. Alvan Coe preached the first sermon that was delivered in Norwich Township. There was, however, no organization effected there.

On March 23, 1819, the Congregational Society of Fitchville was organized by Rev. John Seward and Rev. Joseph Treat. This is the church that gave the Presbytery some trouble, battling as it did for a time between Congregationalism and Presbyterianism. It has come to be an interesting and prosperous church.

About the year 1819 Rev. Lot B. Sullivan preached in Hartland. The Hartland church was, however, not formed until July 12, 1837, at which time the organization was effected by Rev. A. Newton, Rev. A. H. Betts, and Elijah Bemiss. It was connected with the Presbytery for only a few years.

In 1819, May 28th, Rev. John Seward and Rev. Joseph Treat organized the Congregational church of Sandusky. This is the church which withdrew on account of the slavery agitation, and out of which eventually the members went who constituted the Presbyterian church of that city at its formation.

On January 3, 1822, as already mentioned, the Congregational church of Greenfield was formed by Rev. A. Coe and Rev. Lot B. Sullivan. It was more than thirty years on the roll of the Presbytery, when it withdrew to the Association.

October 25, 1822, the church of Wakeman was organized by Rev. Joseph Treat and Rev. A. H. Betts. It for some years had some trouble to know where it belonged. It withdrew, then returned, and again withdrew from the Presbytery.

The same two ministers, on the 24th of October, 1822, formed a church at Clarksfield.

February 26, 1823, the Congregational church of Berlin was constituted by Rev. Lot B. Sullivan and Rev. A. H. Betts. When organized, this church came under the care of the Pres-

bytery. It elected no deacon till 1835, and had, of course, no elders; but it adopted a Confession of Faith almost identical with that in use in the Presbytery. In 1824, April 16th, Rev. L. B. Sullivan and Mr. Gaylord formed a church at New Haven. This was one of the early fields of Rev. E. Conger, where he preached in connection with his labors at Greenfield. This society had but a few years of existence. It was probably absorbed by the Presbyterian church of Plymouth. The Congregational church of Ruggles, in Ashland County, was organized January 11, 1827, by Rev. E. T. Woodruff and Rev. Ludovicus Robbins. It for a time belonged to the Presbytery.

At Florence the church was formed by Revs. Bradstreet, Betts, and Dunton, on the 7th of January, 1832. This church remained with the Presbytery until after the reunion of 1870, when, in 1875, it withdrew to the Association.

August 20, 1834, Rev. S. Dunton and Rev. E. P. Salmon organized the church of Ripley. It was called the "First Presbyterian Church in Ripley." Rev. Samuel Dunton supplied it for a year. It was ministered to by other members of the Presbytery and was under its care for some time after the year 1853.

January 10, 1838, the church of Birmingham was formed by the Presbytery. It was still with the Presbytery at the time of the reunion, but in a few years withdrew to the Association.

The first sermon ever preached in Sherman is said to have been by Rev. Alvan Coe.

In January, 1819, Rev. John Seward organized a Presbyterian church at Margaretta (now Castalia). Its principal members, however, soon moving away, it became extinct. But in 1835, October 30th, the Congregational church was there constituted. This society was under the care of the Presbytery until after the reunion: withdrew in 1875.

In 1836, September 19th, Revs. E. Conger, A. Nash, and A. H. Betts organized the church of Bellevue. It was then Presbyterian, but, in course of time, it became Congregational and

withdrew from the Presbytery. It is now a flourishing church in a pleasant village.

In addition to these, a Presbyterian church was formed at Attica, Seneca County, by Rev. E. Conger and Rev. E. Judson in 1833. It had an excellent elder in the person of Mr. J. Ford, whose face was often seen, and his voice frequently heard, in the meetings of the Presbytery. But the organization was eventually dissolved by Rev. E. Conger under the advice of the body.

All of these churches were under the jurisdiction or care of Huron Presbytery after its organization, and a number of other points were reached by the ministers of this body in other counties. The ministers in that day evidently were active men, and they sought to reach out, in their work for Christ, to all the needy places. How much they expected to be absent from their homes and their families! Of these churches, while some of them withdrew years before the reunion, Margaretta, Birmingham, and Florence were with the Presbytery until several years after the event. In addition to these the Congregational church of Lyme belonged to this body until 1872. It was the first church organized in Huron County. It was for so many years an important church in the Presbytery, and as it was still served by one of our ministers, Rev. W. T. Hart, for nine years after its withdrawal to the Association, we deem it becoming to give an account of its origin and growth in these pages. We are glad to be able to present the following history of this church, as furnished several years ago by one of its leading and influential men.

THE LYME CONGREGATIONAL CHURCH.

BY JOHN DRURY, IN 1889.

This church was organized July 17, 1817, by Revs. John Seward, Joseph Treat, and Alvan Coe, from the Connecticut Missionary Society, and sent as a committee from the Presbytery of Grand River, with ten members. It was organized on

the "Plan of Union," partly Presbyterian and partly Congregational, with the name Presbyterian.

The people first met at the house of Francis Strong, July 15, 1817. After a sermon by Rev. Joseph Treat the following persons were examined and approved as candidates for church membership, preparatory to the organization of the church, viz. : Susanna Baker, wife of John Baker; Phœbe Root, wife of Josiah Root; Dinah Strong, wife of Zadoc Strong; Anna Ferguson, wife of Wm. Ferguson, and Anna Silvey, wife of Asa Silvey. Meeting then adjourned, to meet again, on the 17th, to complete the organization.

On Thursday, July 17, 1817, a meeting was held, agreeable to adjournment, and John Baker, Francis Strong, Wm. Richey, Wm. Ferguson, and Jacob Goodrich were examined and approved. After a sermon by Rev. John Seward, these persons, together with those examined on the 15th, with the exception of Mrs. Silvey, who was providentially detained, publicly assented to a Confession of Faith and Covenant, and were solemnly declared to be a visible church of Christ, and charged to walk worthy of their high calling.

The church then held a meeting, and adopted the articles of practice proposed by the Grand River Presbytery. John Baker was chosen moderator and Jacob Goodrich clerk; William Richey and Francis Strong, as Standing Committee; also voted to apply for admission into the Grand River Presbytery.

From the organization of the church until 1828 it worshiped in the old log school-house near the cemetery. In 1828 a brick school-house was built nearly in front of the place where the church now stands, and was used as a place of worship until the present church edifice was erected in 1835.

For the first three years of its history the church did not have regular preaching, though public worship was maintained, either through the occasional visits of ministers or by the members of the church.

The records show that in September, 1817, Rev. Mr. Leslie presided, when John Seeley was received into the church; and

that, in May, 1818, Rev. Alvan Coe was present at the reception of Mrs. Silvey; and again, in January, 1820, when Asaph Cook, Jas. Hamilton, and Mary Strong were received into the church. It is believed that Mr. Coe visited the church frequently.

In 1820 the church united with the society in giving a call to Lot B. Sullivan to become their minister, and also in a request to the Presbytery to ordain him. He was ordained at this place June 14, 1820. The ministers officiating on the occasion were: Revs. Hanford, Pitkin, Woodruff, Treat, Seward, and Coe. This is said to have been the first ordination west of the Cuyahoga River. The ministers, with the exception of Mr. Coe, traveled from eighty to 100 miles to attend the meeting.

Mr. Sullivan preached for the church about three years, till some time during the year 1823.

The church was without a minister until the summer of 1824, when Rev. John Beach accepted a call to preach one-half the time. He remained with the church about two years.

In August, 1826, a call was given by the church and society to Rev. Enoch Conger to become the pastor of the church of Lyme and Ridgefield. And July 24, 1827, Huron Presbytery installed Mr. Conger over this church. He continued to labor with energy and success until November, 1835.

Rev. Randolph Stone preached for this church the first half of 1836. He received a call to become its pastor. He at first refused, then accepted, but after a few days declined and withdrew. During his short stay fifty were received into the church.

Rev. Xenophon Betts began his labors January 1, 1837, and was installed pastor in February. The pastoral relation was dissolved June 9, 1840, in about three and a half years.

Rev. S. W. Burritt began his labors April 1, 1841; was installed October 26th of the same year, and the pastoral relation was dissolved October 14, 1845, after about four and one-half years.

Rev. H. N. Bissell was the next minister. He began to preach November 1, 1845; was installed pastor December 2,

1846, and dismissed April 5, 1854, about eight and one-half years.

Rev. Theophilus Packard labored in the ministry of this church from October, 1854, to October, 1855.

About the 1st of January, 1856, Rev. S. B. Gilbert was engaged as stated supply, and continued to labor until his death, May 22, 1857, one year and a half nearly.

Rev. F. E. Sheldon was called in March, 1858, and remained to the fall of 1860, two years and a half.

Rev. S. D. Smith was the minister of this church for four years, commencing with the first of 1861.

Rev. W. T. Hart commenced his labors with this church and people May 26, 1865. This was his first field of labor after graduating from Lane Seminary.

Mr. Hart's pastorate was the longest ever enjoyed by this church—sixteen and a half years. He was faithful and untiring in his efforts to build up the Redeemer's kingdom in the hearts of this people, and his labors were abundantly crowned with success. During his ministry the church was greatly quickened and built up, its members brought to take an active part in all Christian work; several missionary societies were formed which have done and are doing efficient work for the Master; important improvements were made in the church edifice and on the parsonage, and many changes wrought for the better in both the church and the society.

Rev. W. F. McMillin accepted a call March 1, 1882, and was installed April 4, 1882. This pastoral relation was dissolved at Mr. McMillin's request, that he might take a course of study at the Oberlin Theological Seminary, his resignation taking effect September 1, 1885.

Rev. A. E. Colton, the present pastor, commenced his labors March 14, 1886.

This church has had, since its organization, seventy-one years ago, the services of fourteen ministers, in terms of service from one-half a year to sixteen and a half years—Mr. Stone's the shortest, Mr. Hart's the longest.

REVIVALS AND MEMBERSHIP.

This church has enjoyed special seasons of revival, resulting in large additions to its membership. Previous to 1831 this church had no revival, and but eight had united with the church on profession in fourteen years. During Mr. Conger's pastorate, in 1831, there was a great interest, and thirty-six united on profession and eight by letter. This was a deep and genuine work, and the strength and number of the church more than doubled. About this time the churches were holding union meetings, or "conferences of the churches," as they were called. These meetings were prolonged from one to four days. Most of the churches were revived. For several years frequent showers of Divine grace were experienced. This church received, in 1832, fourteen members, in 1833 ten, in 1834 sixteen, in 1835 ten, and in 1836, under the preaching of Mr. Stone, who succeeded Mr. Conger, fifty were received. The seed had been faithfully sown and the ground prepared. Mr. Stone's preaching was plain, pointed, and powerful. Thirty-three out of the fifty received were adults. As the result of revivals, numbers were added to the church at various times in 1840. When Mr. Betts was pastor there was quite an ingathering; in 1856, during Mr. Gilbert's short pastorate, twenty-four were received on profession, and under Mr. Smith's preaching, in 1861, eleven were received.

Mr. Hart held revival meetings in the winter and spring of 1866, and twenty-four were received on profession and six by letter. During the first part of 1873 we had what is known as the great revival. It commenced with the week of prayer, and meetings were held almost daily for more than three months. Neighboring ministers and lay delegations from Norwalk rendered assistance; meetings were held in the various school-houses throughout the parish; the Gospel was faithfully preached; almost the whole congregation was gathered into the Sunday school, and in some classes nearly all were brought to Christ. As a result of this revival fifty-one were received on profession and nine by letter.

Numerous additions have been received during the pastorate of Rev. McMillen and our present pastor, Mr. Colton. Since its organization the church has received 600 into its membership; the present number is 150.

THE SUNDAY SCHOOL.

In May, 1818, a Sabbath school was organized in the log school-house near the cemetery. This was the fourth Sabbath school organized in the State. Francis Strong, the father of Lyman and Asahel Strong, late of Cleveland, was the first superintendent; Susan Strong, now Mrs. Holton (daughter of Francis Strong), who was then five years of age, was one of the first scholars, and has been connected with the school ever since—seventy years.

The exercises of the school at that early day consisted largely of recitation of Scripture, some scholars reciting chapter after chapter at each session.

There are no records of the school until 1830. At that time the enrollment was twenty-four, in 1831 forty-four, in 1832 fifty-six, in 1833 eighty-one, in 1834 seventy-five, in 1835 seventy-seven.

Francis Strong was superintendent till about 1829. Milton Knox succeeded him for about one year. Dr. Charles Smith was superintendent from 1830 to 1834, Calvin Bartlett in 1835, and Freeman Whitman in 1836. In May, 1838, Mr. Whitman was elected superintendent by the church, but resigned June 3d of the same year, and John Seymour was elected in his place. Elijah Bemiss was elected superintendent June 16, 1839, and continued to hold it till his death, October, 1869, over thirty years. Rev. W. T. Hart succeeded Mr. Bemiss in 1869, and held the office till November, 1881. During Mr. Hart's superintendency the school reached its greatest sphere of usefulness; the increased interest in Bible study was very marked; the adult portion of the congregation were gathered into the school; Sabbath school and review concerts were held quite frequently. Teachers' meetings were first regularly held

in 1869, and have been sustained until the present. Large additions were made to the Sabbath-school library. The school was brought into active work in organizing and sustaining schools in other neighborhoods. The average attendance was increased, in 1873, to 130, the largest in its history.

Mrs. Hart was, for many years, the teacher of the primary class. By her earnest, faithful, and systematic Christian work and untiring zeal a great work was accomplished in this department of our school, the result of which we are constantly reaping.

This church has always been in sympathy with the Christian and moral enterprises of the day. Contributions to the various missionary and educational societies have been made from the first, at the solicitation of agents, and at the monthly concerts. In 1869 the church adopted the plan of weekly offerings in the church and Sunday school. By this plan our contributions have been increased, and our church ranks first among the churches in its liberality. We have an active Woman's Missionary Society, a Young People's Missionary Circle, and a Missionary Band, all doing their share in the mission work. This church has always had in its membership men and women who were noted for their missionary spirit, those who were willing to make sacrifices and who have constantly kept the great interests of Christ's kingdom before the people. On the temperance and slavery questions our church has stood in the front rank. Many agents of the underground railroad were to have been found here, who were willing to help the oppressed on their way to freedom.

OFFICERS.

The deacons of the church have been Moses Thatcher, Dr. Charles Smith, Joseph Peirce, J. M. Drury, Calvin Barnard, Geo. W. Seymour, Melvin Wood, Alfred Barnard and Mark Wines.

The following persons have been members of the Standing Committee, or members of the Board of Elders as it existed

under the "Plan of Union," viz.: William Richey, Francis Strong, John Seymour, Dr. Smith, Jas. Hamilton, John F. Adams, Elijah Bemiss, J. M. Drury, Jos. Peirce, Worthington Nims, Eli Edwards, Geo. W. Seymour, and Melvin Wood.

The church clerks have been Jacob Goodrich, Lewis Stone, Enoch Conger, John Seymour, and John Drury. Mr. Seymour was elected clerk in 1826 and held the office till his death, March, 1881, a period of fifty-five years, excepting from 1832 to 1835, when he belonged to the Monroeville church after the people of Lyme and Ridgefield had been divided.

DENOMINATIONAL CHANGE.

"This church has had its difficulties and trials. Doctrinal difficulties and questions of church polity have agitated it." Numerous have been its discussions in regard to old and new measures, but these differences have been removed and peace and harmony prevail.

As has been stated, this church was organized on the Plan of Union, partly Presbyterian and partly Congregational, with Presbyterian name. This plan was continued until 1872. In April, 1872, the church voted to change its connection and become fully Congregational. The church withdrew from the Presbytery and united with the Congregational Conference.

NOTES.

This church was first called "The Church of Wheatsborough," that being the name by which the place was formerly called; afterward it was called "The Church of Lyme and Ridgefield," and, finally, "The Church of Lyme."

LYME TOWNSHIP.

This township was originally joined with the township of Groton, Erie County, and called Wheatsborough, after Mr. Wheat, who owned a large tract of land in Groton. In 1818 the township of Lyme was organized. It included the southern half of Groton till 1840, when the county of Erie was formed;

then the county and township lines were made identical, leaving Lyme Township as at present. The first minister who visited the Township was Rev. Simeon Woodruff, a Presbyterian. He preached here in April, 1815, at the house of either Captain or Major Strong. Rev. Alvan Coe is said to have preached occasionally in 1816 and the first half of 1817. His home was at Greenfield, Huron County. Probably through him the word was sent to the Connecticut Missionary Society that there were those who wished to be organized into a church.

EARLY SETTLERS.

The first family that settled in the township was that of Conrad Hawks, in 1808; Michael Widner and John Stull, with their families, in 1809. Major Joseph Strong first visited the place in 1811; came again with his sons, Nathan and Lester, in 1812, and commenced farming. After Hull's surrender they, with others, fled on account of the Indians—going to Mt. Vernon. They returned when General Harrison took command of this region and made it safe. Major Strong returned to New York, and in the spring of 1813 he moved his family here. George Ferguson and family came the same spring. These families with some young men united in building a block house for protection against the Indians. During the year 1813 Major Strong went to Connecticut and purchased something more than 3000 acres of land for himself and others. Captain Zadoc Strong and Stephen Russell came in 1814; Francis Strong and John Baker, with their families, came from Horner, N. Y., in 1815; Jacob Goodrich came in the same year. Charles Rash and Asa Silvey moved here in 1815, and Abner Strong in 1816. These families constituted the settlement on what was and is known as Strong's Ridge up to the organization of this church. As early as the spring of 1816 these people began to assemble regularly on the Sabbath to unite in a service conducted by Squire Strong, or John Baker, and to listen to a sermon read by one of these men, or by Captain Hopkins, who was a good reader but not a professing Christian.

DENOMINATIONAL RESULTS.

Nearly all of the churches in what are now Huron and Erie Counties, both Congregational and Presbyterian, were organized under the Plan of Union, as were also most of the Presbyterian churches in Sandusky and Seneca Counties. Into the two latter counties Congregationalism has not entered to organize any churches. Neither has the denomination any hold in Ottawa, the other county of Huron Presbytery.

In the two counties first named there was for many years a perhaps not unfriendly conflict between the two denominations. The influence of Congregationalism from Oberlin reached over into the Presbytery. The spirit and power of the Plan of Union was broken by the formation of the Association. Both denominations sought to hold their own and to increase the number of their churches. In some of the churches the Presbyterianism, or the Congregationalism, in the minister and the people, was so strong that the question of denomination was easily settled. In a few of the churches, where the two factors were more nearly equal, the matter was not so easily decided. There was some strife within the church, and in some instances it was warm, and continued to irritate for years, greatly to the hindrance of the Gospel. All down the years, from about 1830, the lines were being drawn; individuals and societies were finding their own denominational home.

A few of the churches soon withdrew from the Presbytery. Others remained that were strongly Congregational; some of them, perhaps, because they had in them an influential Presbyterian element. These were cared for and nourished under the "Plan of Union;" and the Presbytery never forgot either their relation to it or to the "Plan." As we have seen, the denominational lines were only finally settled after the reunion. In a few years after that event four of the churches went over to the Association from the Presbytery. It has been interesting to trace the history of the churches in these counties, and to see manifestations of human nature on the

one hand and those of grace and charity on the other. Out of all what have we now left? Not far from an equal divide between the two denominations in the counties that were part of the Great Western Reserve. The Association may say that it has held its own; and that of the churches that sprung up under the great scheme that was designed to unite Presbyterianism and Congregationalism in harmonious work for the Master, it has, on this territory, secured to itself one-half. The Presbytery may also congratulate itself that now, since that scheme is a thing of the past, and since it is no longer effective, or needed by either denomination for its encouragement, fully one-half of the churches and half of the communicants still adhere to it; and the Presbytery is prosperous, and growing in the number of its communicants from year to year.

And, though there may have been the years of jealousy and strife, yet now the two denominations may congratulate themselves, and give thanks to God, that it is so no longer; and that, while the lines are now clearly drawn between them, there is harmony and the interchange of friendly Christian greeting.

There is no longer the *Plan* of Union, which was human; but there is the spirit of oneness, which is of God and of the blood of the Lamb, and which is eternal.

APPENDIX.

A. THE MELMORE CHURCH.

The reader will find in the History of the Presbytery, on page 66, the statement that the church of Melmore was organized on the 13th of October, 1828, with twenty-seven members. In the history of that church, on page 348, he will read that it was organized on the 28th of July, 1828, with fifteen members. The explanation of this discrepancy is not difficult: There was a temporary or incomplete organization of the fifteen persons named on the 28th (or 21st?) of July. The elders were then *elected*, but not *ordained*. These facts were reported to the Presbytery by Mr. Robinson on the 20th of August, at which time he became a member of that body; thereupon, he and Mr. Conger were appointed to complete the organization by the ordination of the elders. This was done on the 13th of October, when other members were also added to the church, making the number twenty-seven.

If there be other cases of apparent disagreement between the statements of the Presbyterial Records and those of particular churches, a like explanation is the simple method of reconciling them. The fact is that a number of the churches were temporarily, or *informally*, organized and officers chosen some weeks prior to the time at which the completed organization is recognized by the Presbytery as having taken place.

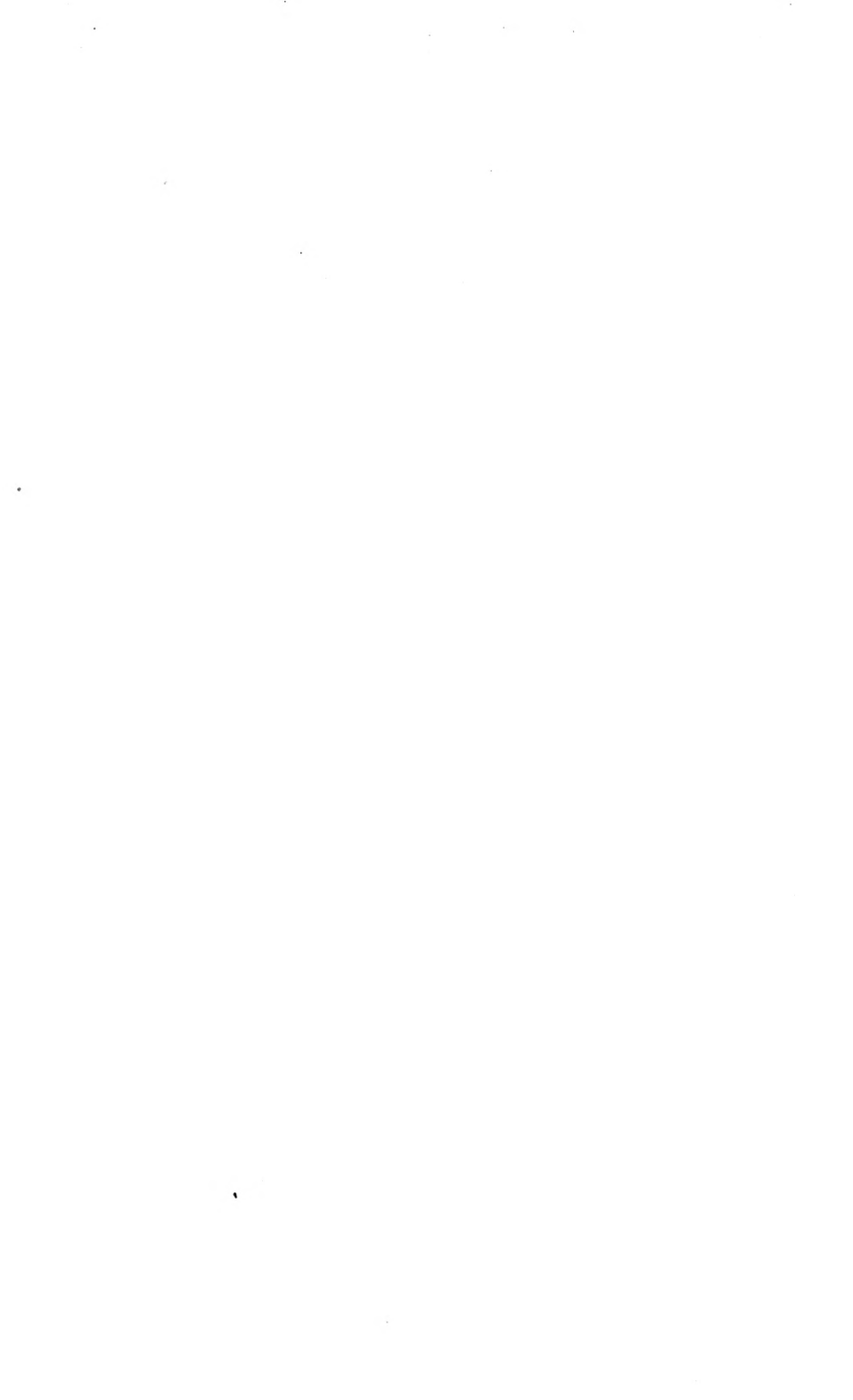
The records of the church may, in some instances, date from the earlier formation, whereas those of the Presbytery regard only the latter.

B. NAMES.

One of the difficulties in a work like this, where so many names of persons are used, is to give these names, all and

always, correctly. We have not been able to do this to absolute perfection. The wrong letter has, in a few instances, misplaced the right one. On page 134, and elsewhere, we have spelled Lawrence with a *u* instead of a *w*. On pages 138 and 184, we have *H. C.* instead of *A. C.* Dubois. On page 157, we have *Jonathan* instead of Johnson Ford. On page 365 the name of Mrs. J. K. *Rohn* appears as Mrs. *Kohn*. These, with several other cases of a misplaced letter in the middle of the name, escaped our notice until it was too late to make the correction.

R. B. M.



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